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THE LIFE OF SAINT PAUL

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St. PAUL'S MISSIONARY JOURNEYS.

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THE LIFE AND EPISTLES

OF

SAINT PAUL

HARMONIZED AND CHRONOLOGICALLY ARRANGED
IN SCRIPTURE LANGUAGE

BY

REV. S. W. PRATT

AUTHOR OF "THE GOSPEL OF THE HOLY SPIRIT," ETC.

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INTRODUCTION.

ALMOST all that we really know of the life and deeds of Saint Paul is found in the records of Luke in the Acts, and in his own Epistles. The numerous excellent lives of Saint Paul which have been written, dwell largely on his times and environment, but fail to give the full Scripture text of the events concerned, relegating its account to foot-notes and references, which cannot be known to the reader except by a laborious process.

The attempt has been made in this volume to give the full text, in a harmonious chronological arrangement, of whatever pertains to his life and work at any one time and place. The plan has been to construct, after the inductive method, a complete Scriptural Life of Saint Paul, following in general the record of Luke in the Acts, and presenting in addition thereto, and in chronological order, whatever the Apostle himself has written in his Epistles concerning the same facts and events, and whatever he has written about other parts of his life and work.

The order of the arrangement of the books of the New Testament, in our English versions, has no reference to the time when they were written; and the Epistles of Saint Paul were arranged according to their length, — the first written being those to the Thessalonians. Unless the Epistle to James be the exception, Saint Paul's Epistles to the Thessalonians, Corinthians, Galatians, and Romans, were written probably before any other part of the New Testament; and his Epistles to Philemon, to the Colossians, Ephesians, and Philippians were written, it is be-

lieved, about the same time as the Gospels of Matthew, Mark, and Luke, and the Acts.

It thus appears that Saint Paul was, more than any other, the organizer and teacher and missionary of the Christian Church, and gave to her her doctrine and ethics and methods of government and worship.

He was the interpreter of Christianity, who translated into the life of the Gentile church the life and teachings of Jesus Christ. While John the Baptist, and Christ himself, proclaimed the "Kingdom of God," Saint Paul turned the attention to the great central truths, which could not be fully revealed until after Christ's death and resurrection, that Jesus was the Christ, the Son of God, who died for our sins and rose again for our justification, and that Salvation was only through faith in His name.

These truths run through all Saint Paul's teachings, and are what he calls his Gospel.

The chronological arrangement of this book is that of Conybeare and Howson, which is as satisfactory as any other for the purposes of the harmony. At the proper place for the Epistles there are given the Scripture texts bearing on their authorship, and dates, and the occasion of their writing, with a textual analysis, that the reader may have all the evidence before him for a correct conclusion concerning these matters. The text used is that of the Revision of 1881.

The matter in the appendix will be found instructive as showing Saint Paul's personal relation to Christ and his claim to Apostleship, his personal appearance, his relation to his companions, and the unity of his teaching, and his personal life and faith.

A few notes have been added, giving references to modern authorities on doubtful points.

S. W. P.

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[1] These divisions give a natural working plan of Paul's life for the student. The subdivisions are sufficiently indicated with the text. The plan followed has been to make a readable and self-explanatory harmony of Saint Paul and not a commentary.

[2] The summaries of the Epistles give a harmony of Scriptural authority for their authorship, place, time, and occasion of writing, with an outline of topics.

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THE LIFE OF SAINT PAUL

I. EARLY LIFE.

BIRTHPLACE. A.D. 2 (?)[1]

I AM a Jew, born in Tarsus of Cilicia. Acts xxii. 3.

LINEAGE.

Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews. *Phil.* iii. 5.

FAMILY.[2]

But Paul's sister's son heard of their lying in wait, and he came and entered into the castle, and told Paul. Acts xxiii. 16.

Have we no right to lead about a wife that is a believer, even as the rest of the apostles, and the brethren of the Lord, and Cephas? 1 *Cor.* ix. 5.

Salute Andronicus and Junias, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also have been in Christ before me. *Rom.* xvi. 7.

Salute Herodion my kinsman. *Rom.* xvi. 11.

Lucius and Jason and Sosipater, my kinsmen. *Rom.* xvi. 21.

[1] See Conybeare and Howson's "Life and Epistles of St. Paul," vol. i., p. 44.

[2] See Farrar's "Life and Works of St. Paul," vol. ii., p. 78.

CITIZENSHIP.

But when it was day, the magistrates sent the serjeants, saying, Let those men go. And the jailor reported the words to Paul, *saying*, The magistrates have sent to let you go: now therefore come forth, and go in peace. But Paul said unto them, They have beaten us publicly, uncondemned, men that are Romans, and have cast us into prison; and do they now cast us out privily? nay verily; but let them come themselves and bring us out. And the serjeants reported these words unto the magistrates: and they feared, when they heard that they were Romans; and they came and besought them; and when they had brought them out, they asked them to go away from the city. Acts xvi. 35-39.

But Paul said, I am a Jew, of Tarsus in Cilicia, a citizen of no mean city. Acts xxi. 39.

And when they had tied him up with the thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? And when the centurion heard it, he went to the chief captain, and told him, saying, What art thou about to do? for this man is a Roman. And the chief captain came, and said unto him, Tell me, art thou a Roman? And he said, Yea. And the chief captain answered, With a great sum obtained I this citizenship. And Paul said, But I am *a Roman* born. They then which were about to examine him straightway departed from him: and the chief captain also was afraid, when he knew that he was a Roman, and because he had bound him. Acts xxii. 25-29.

Claudius Lysias unto the most excellent governor Felix, greeting. This man was seized by the Jews, and was about to be slain of them, when I came upon them with the soldiers, and rescued him, having learned that he was a Roman. Acts xxiii. 26-27.

RELIGIOUS TRAINING.

But brought up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God, even as ye all are this day. Acts xxii. 3.

But there stood up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in honour of all the people, and commanded to put the men forth a little while. And he said unto them, Ye men of Israel, take heed to yourselves as touching these men, what ye are about to do. Acts v. 34-35.

But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Brethren, I am a Pharisee, a son of Pharisees: touching the hope and resurrection of the dead I am called in question. Acts xxiii. 6.

For ye have heard of my manner of life in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and made havock of it: and I advanced in the Jews' religion beyond many of mine own age among my countrymen, being more exceedingly zealous for the traditions of my fathers. *Gal.* i. 13-14.

TRADE.

After these things he departed from Athens, and came to Corinth. And he found a certain Jew named Aquila, a man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome: and he came unto them; and because he was of the same trade, he abode with them, and they wrought; for by their trade they were tentmakers. Acts xviii. 1-3.

For ye remember, brethren, our labour and travail: working night and day, that we might not burden any of you, we preached unto you the gospel of God. 1 *Thess.* ii. 9.

And labour, working with our own hands. 1 *Cor.* iv. 12.

A MEMBER OF THE SANHEDRIN.[1]

And Paul, looking stedfastly on the council, said, Brethren, I have lived before God in all good conscience until this day. Acts xxiii. 1.

And this I also did in Jerusalem: and I both shut up many of the saints in prisons, having received authority from the chief priests, and when they were put to death, I gave my vote against them. Acts xxvi. 10.

DISPUTES WITH STEPHEN.

And Stephen, full of grace and power, wrought great wonders and signs among the people. But there arose certain of them that were of the synagogue called *the synagogue* of the Libertines, and of the Cyrenians, and of the Alexandrians, and Acts vi. 8-10.

[1] C. & H., vol. i., p. 78, note 1.

of them of Cilicia and Asia, disputing with Stephen. And they were not able to withstand the wisdom and the Spirit by which he spake.

A LEADER IN THE MARTYRDOM OF STEPHEN.

Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and *against* God. And they stirred up the people, and the elders, and the scribes, and came upon him, and seized him, and brought him into the council, and set up false witnesses, which said, This man ceaseth not to speak words against this holy place, and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered unto us. And all that sat in the council, fastening their eyes on him, saw his face as it had been the face of an angel. Acts vi. 11-15.

Now when they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. But they cried out with a loud voice, and stopped their ears, and rushed upon him with one accord; and they cast him out of the city, and stoned him: and the witnesses laid down their garments at the feet of a young man named Saul. And they stoned Stephen, calling upon *the Lord*, and saying, Lord Jesus, receive my spirit. And he kneeled down, Acts vii. 54-viii. 1.

and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. And Saul was consenting unto his death.

A LEADER IN PERSECUTING THE CHURCH.

Acts viii. 1-3

And there arose on that day a great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles. And devout men buried Stephen, and made great lamentation over him. But Saul laid waste the church, entering into every house, and haling men and women committed them to prison.

Acts ix. 1-5.

But Saul, yet breathing threatening and slaughter against the disciples of the Lord, went unto the high priest, and asked of him letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring them bound to Jerusalem. And as he journeyed, it came to pass that he drew nigh unto Damascus: and suddenly there shone round about him a light out of heaven: and he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And he *said*, I am Jesus whom thou persecutest.

SECOND ACCOUNT.

Acts xxii. 4

And I persecuted this Way unto the death, binding and delivering into prisons both men and women. As also the high priest doth bear

me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and journeyed to Damascus, to bring them also which were there unto Jerusalem in bonds, for to be punished.

THIRD ACCOUNT.

I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. And this I also did in Jerusalem: and I both shut up many of the saints in prisons, having received authority from the chief priests, and when they were put to death, I gave my vote against them. And punishing them oftentimes in all the synagogues, I strove to make them blaspheme; and being exceedingly mad against them, I persecuted them even unto foreign cities. Acts xxvi. 9-11.

For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. 1 *Cor.* xv. 9.

For ye have heard of my manner of life in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and made havock of it. *Gal.* i. 13.

But they only heard say, He that once persecuted us now preacheth the faith of which he once made havock; and they glorified God in me. *Gal.* i. 23-24.

I thank him that enabled me, *even* Christ Jesus our Lord, for that he counted me faithful, appointing me to *his* service; though I was before a blasphemer, and a persecutor, and injuri- 1 *Tim.* i. 12-13.

ous: howbeit I obtained mercy because I did it ignorantly in unbelief.

II. CONVERSION.[1]

A.D. 36.[2]

But Saul, yet breathing threatening and slaughter against the disciples of the Lord, went unto the high priest, and asked of him letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring them bound to Jerusalem. And as he journeyed, it came to pass that he drew nigh unto Damascus: and suddenly there shone round about him a light out of heaven: and he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And he *said*, I am Jesus whom thou persecutest: but rise, and enter into the city, and it shall be told thee what thou must do. And the men that journeyed with him stood speechless, hearing the voice, but beholding no man. And Saul arose from the earth; and when his eyes were opened, he saw nothing; and they led him by the hand, and brought him into Damascus. And he was three days without sight, and did neither eat nor drink.

Acts ix. 1-9.

SECOND ACCOUNT.

And it came to pass, that, as I made my journey, and drew nigh unto Damascus, about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground,

Acts xxii. 6-11.

[1] For Revelations of Christ to Paul, see Appendix A.

[2] C. & H., Chronological Table II., p. 542.

and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. And they that were with me beheld indeed the light, but they heard not the voice of him that spake to me. And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

THIRD ACCOUNT.

Whereupon as I journeyed to Damascus with the authority and commission of the chief priests, at midday, O king, I saw on the way a light from heaven, above the brightness of the sun, shining round about me and them that journeyed with me. And when we were all fallen to the earth, I heard a voice saying unto me in the Hebrew language, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the goad. And I said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. Acts xxvi. 12-15.

ANANIAS SENT TO HIM.

Now there was a certain disciple at Damascus, named Ananias; and the Lord said unto him in a vision, Ananias. And he said, Behold, I *am here*, Lord. And the Lord *said* unto him, Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Acts ix. 10-17.

Saul, a man of Tarsus: for behold, he prayeth; and he hath seen a man named Ananias coming in, and laying his hands on him, that he might receive his sight. But Ananias answered, Lord, I have heard from many of this man, how much evil he did to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call upon thy name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel: for I will shew him how many things he must suffer for my name's sake.

SECOND ACCOUNT.

And one Ananias, a devout man according to the law, well reported of by all the Jews that dwelt there, came unto me, and standing by me said unto me, Brother Saul, receive thy sight. And in that very hour I looked up on him. And he said, The God of our fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a voice from his mouth. For thou shalt be a witness for him unto all men of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name. Acts xxii. 12-16.

PAUL BAPTIZED.

And straightway there fell from his eyes as it were scales, and he received his sight; and he arose and was baptized; and he took food and was strengthened. Acts ix. 18.

CHOSEN TO BE THE APOSTLE TO THE GENTILES.[1]

A.D. 36.

But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel: for I will shew him how many things he must suffer[2] for my name's sake. Acts ix. 15-16.

SECOND ACCOUNT.

And he said, the God of our fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a voice from his mouth. For thou shalt be a witness for him unto all men of what thou hast seen and heard. Acts xii. 14-15.

THIRD ACCOUNT.

But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I send thee, to open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me. Acts xxvi. 16-18.

But when it was the good pleasure of God, *Gal.* i. 15-16.

[1] For passages which show Paul's claim to the Apostleship, see Appendix B.

[2] For passages showing Paul's sufferings for Christ, see Appendix J.

who separated me, *even* from my mother's womb, and called me through his grace, to reveal his Son in me, that I might preach him among the Gentiles.

But contrariwise, when they saw that I had been intrusted with the gospel of the uncircumcision, even as Peter with *the gospel* of the circumcision (for he that wrought for Peter unto the apostleship of the circumcision wrought for me also unto the Gentiles). *Gal.* ii. 7-8.

Even Jesus Christ our Lord, through whom we received grace and apostleship, unto obedience of faith among all the nations, for his name's sake. *Rom.* i. 5.

Whereunto I was appointed a preacher and an apostle (I speak the truth, I lie not), a teacher of the Gentiles in faith and truth. 1 *Tim.* ii. 7.

GOES TO ARABIA.[1] A.D. 36.

But when it was the good pleasure of God, who separated me, *even* from my mother's womb, and called me through his grace, to reveal his Son in me, that I might preach him among the Gentiles; immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me: but I went away into Arabia; and again I returned unto Damascus. *Gal.* i. 15-17.

RETURNS TO DAMASCUS. A.D. 38.

And he was certain days with the disciples which were at Damascus. Acts ix. 19.

[1] Farrar, i., 212.

PREACHES JESUS AS THE CHRIST.[1]

Acts ix. 20-22.

And straightway[2] in the synagogues he proclaimed Jesus, that he is the Son of God. And all that heard him were amazed, and said, Is not this he that in Jerusalem made havock of them which called on his name? and he had come hither for this intent, that he might bring them bound before the chief priests. But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is the Christ.

JEWS PLOT TO KILL HIM, AND HE ESCAPES.

Acts ix. 23-25.

And when many days were fulfilled, the Jews took counsel together to kill him: but their plot became known to Saul. And they watched the gates also day and night that they might kill him: but his disciples took him by night, and let him down through the wall, lowering him in a basket.

2 *Cor.* xi. 32-33.

In Damascus the governor under Aretas the king guarded the city of the Damascenes, in order to take me: and through a window was I let down in a basket by the wall, and escaped his hands.

[1] See Paul's Gospel, Appendix C.

[2] The order here followed is that of Farrar and others, which is founded on the force of "immediately" in Gal. 1 : 16, which seems preferable to that of C. & H. I., 95. which places Acts ix. 20–22 before the journey to Arabia on the force of "straightway." So also Lightfoot and others. Professor Riddle puts it after Acts ix. 25.

VISITS PETER AND JAMES AT JERUSALEM.[1] A.D. 38.

Then after three years I went up to Jerusalem to visit Cephas, and tarried with him fifteen days. But other of the apostles saw I none, save James the Lord's brother. *Gal.* i. 18-19.

DOUBTED BY THE DISCIPLES.

And when he was come to Jerusalem, he assayed to join himself to the disciples: and they were all afraid of him, not believing that he was a disciple. Acts ix. 26.

BARNABAS INTRODUCES HIM.[2] A.D. 38.

But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how at Damascus he had preached boldly in the name of Jesus. Acts ix. 27.

PREACHES CHRIST AT JERUSALEM.

And he was with them going in and going out at Jerusalem, preaching boldly in the name of the Lord: and he spake and disputed against the Grecian Jews; but they went about to kill him. Acts ix. 28-29.

Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision: but declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judæa, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance. Acts xxvi. 19-20.

[1] See Paul and Peter, Appendix D. This was his first visit to Jerusalem after his conversion.

[2] See Paul and Barnabas, Appendix E.

VISION IN THE TEMPLE.

And it came to pass, that, when I had returned to Jerusalem, and while I prayed in the temple, I fell into a trance, and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: because they will not receive of thee testimony concerning me. And I said, Lord, they themselves know that I imprisoned and beat in every synagogue them that believed on thee: and when the blood of Stephen thy witness was shed, I also was standing by, and consenting, and keeping the garments of them that slew him. And he said unto me, Depart: for I will send thee forth far hence unto the Gentiles. Acts xxii. 17-21.

I must needs glory, though it is not expedient; but I will come to visions and revelations of the Lord. I know a man in Christ, fourteen years ago (whether in the body, I know not; or whether out of the body, I know not; God knoweth), such a one caught up even to the third heaven. And I know such a man (whether in the body, or apart from the body, I know not; God knoweth), how that he was caught up into Paradise, and heard unspeakable words which it is not lawful for a man to utter. 2 *Cor.* xii. 1-4.

GRECIAN JEWS SEEK TO KILL HIM.

And he was with them going in and going out at Jerusalem, preaching boldly in the name of the Lord: and he spake and disputed against the Grecian Jews; but they went about to kill him. Acts ix. 29.

FLEES TO TARSUS.[1]

A.D. 38-44.

And when the brethren knew it, they brought him down to Cæsarea, and sent him forth to Tarsus. Acts ix. 30.

Then I came into the regions of Syria and Cilicia. And I was still unknown by face unto the churches of Judæa which were in Christ: but they only heard say, He that once persecuted us now preacheth the faith of which he once made havock; and they glorified God in me. *Gal.* i. 21-24.

BARNABAS BRINGS PAUL TO ANTIOCH.[2]

A.D. 44.

They therefore that were scattered abroad upon the tribulation that arose about Stephen travelled as far as Phœnicia, and Cyprus, and Antioch, speaking the word to none save only to Jews. But there were some of them, men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the Greeks also, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number that believed turned unto the Lord. And the report concerning them came to the ears of the church which was in Jerusalem: and they sent forth Barnabas as far as Antioch: who, when he was come, and had seen the grace of God, was glad; and he exhorted them all, that with purpose of heart they would cleave unto the Lord: for he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Acts xi. 19-26.

[1] C. & H., i., 105, 117. Paul seems to have started an independent Christian movement.

[2] C. & H., i., 112.

Lord. And he went forth to Tarsus to seek for Saul: and when he had found him, he brought him unto Antioch.

A YEAR AT ANTIOCH. A.D. 45.

And it came to pass, that even for a whole year they were gathered together with the church, and taught much people; and that the disciples were called Christians first in Antioch. Acts xi. 26.

BARNABAS AND PAUL SENT TO JERUSALEM.[1] A.D. 45.

Now in these days there came down prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be a great famine over all the world: which came to pass in the days of Claudius. And the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judæa: which also they did, sending it to the elders by the hand of Barnabas and Saul. Acts xi. 27-30.

Now about that time Herod the king put forth his hands to afflict certain of the church. And he killed James the brother of John with the sword. And when he saw that it pleased the Jews, he proceeded to seize Peter also. And *those* were the days of unleavened bread. And when he had taken him, he put him in prison, and delivered him to four quaternions of soldiers to guard him; intending after the passover to bring him forth to the people. Peter therefore was kept in the prison: but prayer was made earnestly of the church unto God for him. Acts xii. 1-5.

[1] Second visit to Jerusalem.

And when Peter was come to himself, he said, Now I know of a truth, that the Lord hath sent forth his angel and delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. And when he had considered *the thing*, he came to the house of Mary the mother of John whose surname was Mark; where many were gathered together and were praying. Acts xii. 11-12.

A.D. 46-47.

RETURNS TO ANTIOCH.

And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministration, taking with them John whose surname was Mark. Acts xii. 25.

III. FIRST MISSIONARY TOUR. A.D. 48.

BARNABAS AND PAUL ORDAINED AS MISSIONARIES TO THE GENTILES.

Now there were at Antioch, in the church that was *there*, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrarch, and Saul. And as they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. Then, when they had fasted and prayed and laid their hands on them, they sent them away. Acts xiii. 1-3.

SERGIUS PAULUS CONVERTED AT CYPRUS.

So they, being sent forth by the Holy Ghost, went down to Seleucia; and from thence they sailed to Cyprus. And when they were at Salamis, they proclaimed the word of God in the synagogues of the Jews: and they had also John as their attendant. And when they had gone through the whole island unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-Jesus; which was with the proconsul, Sergius Paulus, a man of understanding. The same called unto him Barnabas and Saul, and sought to hear the word of God. But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn aside the proconsul from the faith. But Saul, who is also *called* Paul, filled with the Holy Ghost, Acts xiii. 4-12.

fastened his eyes on him, and said, O full of all guile and all villany, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. Then the proconsul, when he saw what was done, believed, being astonished at the teaching of the Lord.

NAME CHANGED TO PAUL.[1]

But Saul, who is also *called* Paul. Acts xiii. 9.

JOHN MARK LEAVES HIM AT PERGA.

Now Paul and his company set sail from Paphos, and came to Perga in Pamphylia: and John departed from them and returned to Jerusalem. Acts xiii. 13.

PAUL PREACHES HIS FIRST RECORDED SERMON AT ANTIOCH OF PISIDIA. A.D. 48

But they, passing through from Perga, came to Antioch of Pisidia; and they went into the synagogue on the sabbath day, and sat down. And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Brethren, if ye have any word of exhortation for the people, say on. And Paul stood up, and beckoning with the hand said, Acts xiii. 14-41.

[1] C. & H., i., 46, 149.

Men of Israel, and ye that fear God, hearken. The God of this people Israel chose our fathers, and exalted the people when they sojourned in the land of Egypt, and with a high arm led he them forth out of it. And for about the time of forty years suffered he their manners in the wilderness. And when he had destroyed seven nations in the land of Canaan, he gave *them* their land for an inheritance, for about four hundred and fifty years: and after these things he gave *them* judges until Samuel the prophet. And afterward they asked for a king: and God gave unto them Saul the son of Kish, a man of the tribe of Benjamin, for the space of forty years. And when he had removed him, he raised up David to be their king; to whom also he bare witness, and said, I have found David the son of Jesse, a man after my heart, who shall do all my will.

A Saviour, Jesus, of the Seed of David.

Of this man's seed hath God according to promise brought unto Israel a Saviour, Jesus; when John had first preached before his coming the baptism of repentance to all the people of Israel. And as John was fulfilling his course, he said, What suppose ye that I am? I am not *he*. But behold, there cometh one after me, the shoes of whose feet I am not worthy to unloose. Brethren, children of the stock of Abraham, and those among you that fear God, to us is the word of this salvation sent forth. For they that dwell

in Jerusalem, and their rulers, because they knew him not, nor the voices of the prophets which are read every sabbath, fulfilled *them* by condemning *him*.

Jesus Crucified and Risen from the Dead.

And though they found no cause of death *in him*, yet asked they of Pilate that he should be slain. And when they had fulfilled all things that were written of him, they took him down from the tree, and laid him in a tomb. But God raised him from the dead: and he was seen for many days of them that came up with him from Galilee to Jerusalem, who are now his witnesses unto the people. And we bring you good tidings of the promise made unto the fathers, how that God hath fulfilled the same unto our children, in that he raised up Jesus; as also it is written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he hath spoken on this wise, I will give you the holy and sure *blessings* of David. Because he saith also in another *psalm*, Thou wilt not give thy Holy One to see corruption. For David, after he had in his own generation served the counsel of God, fell on sleep, and was laid unto his fathers, and saw corruption: but he whom God raised up saw no corruption.

Conclusion.[1]

Be it known unto you therefore, brethren, that through this man is proclaimed unto you remission of sins: and by him every one that believeth is justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon *you*, which is spoken in the prophets;

Behold, ye despisers, and wonder, and perish;
For I work a work in your days,
A work which ye shall in no wise believe, if one declare it unto you.

PAUL TAKES PRECEDENCE OF BARNABAS.

And as they went out, they besought that these words might be spoken to them the next sabbath. Now when the synagogue broke up, many of the Jews and of the devout proselytes followed Paul and Barnabas: who, speaking to them, urged them to continue in the grace of God. Acts xiii. 42-43.

REJECTED BY THE JEWS, HE TURNS TO THE GENTILES.[2]

And the next sabbath almost the whole city was gathered together to hear the word of God. But when the Jews saw the multitudes, they were filled with jealousy, and contradicted the things which were spoken by Paul, and blasphemed. And Paul and Barnabas spake out boldly, and said, It was necessary that the word of God Acts xiii. 44-47.

[1] See Paul's Gospel, Appendix C.
[2] See Paul's Apostleship, Appendix B.

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should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles. For so hath the Lord commanded us, *saying*,

> I have set thee for a light of the Gentiles,
> That thou shouldest be for salvation unto the uttermost part of the earth.

THE GENTILES GLAD.

And as the Gentiles heard this, they were glad, and glorified the word of God: and as many as were ordained to eternal life believed. And the word of the Lord was spread abroad throughout all the region. Acts xiii. 48–49.

PERSECUTED AT ANTIOCH, HE GOES TO ICONIUM.

But the Jews urged on the devout women of honourable estate, and the chief men of the city, and stirred up a persecution against Paul and Barnabas, and cast them out of their borders. But they shook off the dust of their feet against them, and came unto Iconium. And the disciples were filled with joy and with the Holy Ghost. Acts xiii. 50–xiv. 3.

And it came to pass in Iconium, that they entered together into the synagogue of the Jews, and so spake, that a great multitude both of Jews and of Greeks believed. But the Jews that were disobedient stirred up the souls of the Gentiles, and made them evil affected against the brethren. Long time therefore they tarried *there* speaking boldly in the Lord, which bare witness

unto the word of his grace, granting signs and wonders to be done by their hands.

PERSECUTED AT ICONIUM, HE FLEES TO LYSTRA.

But the multitude of the city was divided; and part held with the Jews, and part with the apostles. And when there was made an onset both of the Gentiles and of the Jews with their rulers, to entreat them shamefully, and to stone them, they became aware of it, and fled unto the cities of Lycaonia, Lystra and Derbe, and the region round about: and there they preached the gospel. Acts xiv. 4-7.

HEALS IMPOTENT MAN AT LYSTRA.

And at Lystra there sat a certain man, impotent in his feet, a cripple from his mother's womb, who never had walked. The same heard Paul speaking: who, fastening his eyes upon him, and seeing that he had faith to be made whole, said with a loud voice, Stand upright on thy feet. And he leaped up and walked. Acts xiv. 8-10.

THE MULTITUDES WOULD WORSHIP HIM.

And when the multitudes saw what Paul had done, they lifted up their voice, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercury, because he was the chief speaker. And the priest of Jupiter whose *temple* was before the city, brought oxen and garlands unto the gates, and would have done sacrifice with the multitudes. But when the apostles, Barnabas and Paul, heard of it, they Acts xiv. 11-18.

rent their garments, and sprang forth among the multitude, crying out and saying, Sirs, why do ye these things? We also are men of like passions with you, and bring you good tidings, that ye should turn from these vain things unto the living God, who made the heaven and the earth and the sea, and all that in them is: who in the generations gone by suffered all the nations to walk in their own ways. And yet he left not himself without witness, in that he did good, and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness. And with these sayings scarce restrained they the multitudes from doing sacrifice unto them.

MEETS TIMOTHY AT LYSTRA.[1]

And he came also to Derbe and to Lystra: and behold, a certain disciple was there, named Timothy, the son of a Jewess which believed; but his father was a Greek. The same was well reported of by the brethren that were at Lystra and Iconium. Acts xvi. 1-2.

For this cause have I sent unto you Timothy, who is my beloved and faithful child in the Lord, who shall put you in remembrance of my ways which be in Christ, even as I teach everywhere in every church. 1 *Cor.* iv. 17.

But I hope in the Lord Jesus to send Timothy shortly unto you, that I also may be of good comfort, when I know your state. For I have no man like-minded, who will care truly for your state. For they all seek their own, not the things *Phil.* ii. 19-23.

[1] See Paul and Timothy, Appendix F.

of Jesus Christ. But ye know the proof of him, that, as a child *serveth* a father, *so* he served with me in furtherance of the gospel.

Paul, an apostle of Christ Jesus according to the commandment of God our Saviour, and Christ Jesus our hope; unto Timothy, my true child in faith: Grace, mercy, peace, from God the Father and Christ Jesus our Lord. 1 *Tim.* i. 1-2.

PAUL STONED AT LYSTRA.

But there came Jews thither from Antioch and Iconium: and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, supposing that he was dead. But as the disciples stood round about him, he rose up, and entered into the city. Acts xiv. 19-20.

Once was I stoned. 2 *Cor.* xi. 25.

But thou didst follow my teaching, conduct, purpose, faith, longsuffering, love, patience, persecutions, sufferings; what things befell me at Antioch, at Iconium, at Lystra; what persecutions I endured; and out of them all the Lord delivered me. 2 *Tim.* iii. 10-11.

GOES TO DERBE.

And on the morrow he went forth with Barnabas to Derbe. Acts xiv. 21.

REVISITS LYSTRA, ICONIUM, AND ANTIOCH IN PISIDIA, AND APPOINTS ELDERS FOR THE CHURCHES.

And when they had preached the gospel to that city, and had made many disciples, they returned to Lystra, and to Iconium, and to Antioch, confirming the souls of the disciples, exhorting them to continue in the faith, and that Acts xiv. 21-23.

through many tribulations we must enter into the kingdom of God. And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed.

RETURNS TO ANTIOCH VIA PERGA. A.D. 49.

And they passed through Pisidia, and came to Pamphylia. And when they had spoken the word in Perga, they went down to Attalia; and thence they sailed to Antioch, from whence they had been committed to the grace of God for the work which they had fulfilled. Acts xiv. 24-26.

REHEARSES WHAT GOD HAD DONE.

And when they were come, and had gathered the church together, they rehearsed all things that God had done with them, and how that he had opened a door of faith unto the Gentiles. And they tarried no little time with the disciples. Acts xiv. 27-28.

DISSENSION ABOUT CIRCUMCISION. A.D. 50.

And certain men came down from Judæa and taught the brethren, *saying*, Except ye be circumcised after the custom of Moses, ye cannot be saved. Acts xv. 1.

PAUL GOES TO JERUSALEM ABOUT IT, VISITING PHŒNICIA AND SAMARIA ON THE WAY.[1]

And when Paul and Barnabas had no small dissension and questioning with them, *the brethren* Acts xv. 2-3.

[1] Third visit to Jerusalem, C. & H., i., 227. The same as the Galatian visit, Gal. ii., 1–10. See also

appointed that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. They therefore, being brought on their way by the church, passed through both Phœnicia and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

REHEARSES WHAT GOD HAD DONE.

And when they were come to Jerusalem, they were received of the church and the apostles and the elders, and they rehearsed all things that God had done with them. Acts xv. 4.

PHARISEES DEMAND THE CIRCUMCISION OF BELIEVERS.

But there rose up certain of the sect of the Pharisees who believed, saying, It is needful to circumcise them, and to charge them to keep the law of Moses. Acts xv. 5.

GREAT COUNCIL AT JERUSALEM. A.D. 50.

And the apostles and the elders were gathered together to consider of this matter. And when there had been much questioning, Peter rose up, and said unto them. Acts xv. 6-7.

Farrar, i., 405, note; Lewin's "Life of Paul," vol. i., note 161. Prof. Willis J. Beecher, of Auburn Seminary, dates Paul's conversion at A. D. 32; the Peter visit, Gal. i., 18, at A. D. 34, and the Galatian visit at the same time with the visit of Acts ix., 26–30, A. D. 45. See Article in "Biblical World," vol. ii., no. 6, pp. 434–443. See "Schaff's History of the Apostolic Church," p. 245.

PETER'S ADDRESS.

Brethren, ye know how that a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe. And God, which knoweth the heart, bare them witness, giving them the Holy Ghost, even as he did unto us; and he made no distinction between us and them, cleansing their hearts by faith. Now therefore why tempt ye God, that ye should put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that we shall be saved through the grace of the Lord Jesus, in like manner as they. Acts xv. 7-11.

PAUL REHEARSES WHAT GOD HAD WROUGHT AMONG THE GENTILES.

And all the multitude kept silence; and they hearkened unto Barnabas and Paul rehearsing what signs and wonders God had wrought among the Gentiles by them. Acts xv. 12.

JAMES GIVES THE VERDICT.

And after they had held their peace, James answered, saying, Acts xv. 13-21.

Brethren, hearken unto me: Symeon hath rehearsed how first God did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written,

After these things I will return,
And I will build again the tabernacle of David, which is fallen;

And I will build again the ruins thereof,
And I will set it up:
That the residue of men may seek after the Lord,
And all the Gentiles, upon whom my name is called,
Saith the Lord, who maketh these things known from the beginning of the world.

Wherefore my judgement is, that we trouble not them which from among the Gentiles turn to God; but that we write unto them, that they abstain from the pollutions of idols, and from fornication, and from what is strangled, and from blood. For Moses from generations of old hath in every city them that preach him, being read in the synagogues every sabbath.

A DELEGATION SENT TO ANTIOCH.

Then it seemed good to the apostles and the elders, with the whole church, to choose men out of their company, and send them to Antioch with Paul and Barnabas; *namely*, Judas called Barsabbas, and Silas, chief men among the brethren. Acts xv. 22.

ADDRESS TO THE GENTILES.

And they wrote *thus* by them, The apostles and the elder brethren unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia, greeting: Forasmuch as we have heard that certain which went out from us have troubled you with words, subverting your souls; to whom we gave no commandment; it seemed good unto us, having come to one accord, to choose out Acts xv. 23-29.

men and send them unto you with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who themselves also shall tell you the same things by word of mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, it shall be well with you. Fare ye well.

JOYFUL CONCLUSION.

So they, when they were dismissed, came down to Antioch; and having gathered the multitude together, they delivered the epistle. And when they had read it, they rejoiced for the consolation. And Judas and Silas, being themselves also prophets, exhorted the brethren with many words, and confirmed them. And after they had spent some time *there*, they were dismissed in peace from the brethren unto those that had sent them forth. Acts xv. 30-3

PAUL'S REPORT OF THE COUNCIL.

Then after the space of fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with me. And I went up by revelation; and I laid before them the gospel which I preach among the Gentiles, but privately before them who were of repute, lest by any means I should be running, or had run, in vain. But not *Gal.* ii. 1-10.

even Titus who was with me, being a Greek, was compelled to be circumcised: and that because of the false brethren privily brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: to whom we gave place in the way of subjection, no, not for an hour; that the truth of the gospel might continue with you. But from those who were reputed to be somewhat (whatsoever they were, it maketh no matter to me: God accepteth not man's person) — they, I say, who were of repute imparted nothing to me: but contrariwise, when they saw that I had been intrusted with the gospel of the uncircumcision, even as Peter with *the gospel* of the circumcision (for he that wrought for Peter unto the apostleship of the circumcision wrought for me also unto the Gentiles); and when they perceived the grace that was given unto me, James and Cephas and John, they who were reputed to be pillars, gave to me and Barnabas the right hands of fellowship, that we should go unto the Gentiles, and they unto the circumcision; only *they would* that we should remember the poor; which very thing I was also zealous to do.

PAUL TARRIES AT ANTIOCH.

But Paul and Barnabas tarried in Antioch, teaching and preaching the word of the Lord, with many others also. Acts xv. 35.

PAUL CONTENDS WITH PETER AND THEM THAT WERE OF THE CIRCUMCISION.

But when Cephas came to Antioch, I resisted him to the face, because he stood condemned. *Gal.* ii. 11-2
For before that certain came from James, he did eat with the Gentiles: but when they came, he drew back and separated himself, fearing them that were of the circumcision. And the rest of the Jews dissembled likewise with him; insomuch that even Barnabas was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Cephas before *them* all, If thou, being a Jew, livest as do the Gentiles, and not as do the Jews, how compellest thou the Gentiles to live as do the Jews? We being Jews by nature, and not sinners of the Gentiles, yet knowing that a man is not justified by the works of the law, save through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law: because by the works of the law shall no flesh be justified. But if, while we sought to be justified in Christ, we ourselves also were found sinners, is Christ a minister of sin? God forbid. For if I build up again those things which I destroyed, I prove myself a transgressor. For I through the law died unto the law, that I might live unto God. I have been crucified with Christ; yet I live; *and yet* no longer I, but Christ liveth in me: and that *life* which I now live in the flesh I live in faith, *the faith* which is in the Son of God, who loved me, and gave himself up for me. I do not

make void the grace of God: for if righteousness is through the law, then Christ died for nought.

OTHER STATEMENTS OF PAUL'S POSITION

Was any man called being circumcised? let him not become uncircumcised. Hath any been called in uncircumcision? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God. *1 Cor.* vii. 18-19.

Behold, I Paul say unto you, that, if ye receive circumcision, Christ will profit you nothing. Yea, I testify again to every man that receiveth circumcision, that he is a debtor to do the whole law. Ye are severed from Christ, ye who would be justified by the law; ye are fallen away from grace. For we through the Spirit by faith wait for the hope of righteousness. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision: but faith working through love. *Gal.* v. 2-6.

As many as desire to make a fair show in the flesh, they compel you to be circumcised; only that they may not be persecuted for the cross of Christ. For not even they who receive circumcision do themselves keep the law; but they desire to have you circumcised, that they may glory in your flesh. But far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world. For neither is circumcision anything, nor uncircumcision, but a new creature. *Gal.* vi. 12-15.

For circumcision indeed profiteth, if thou be a *Rom.* ii. 25-iii. 2.

doer of the law: but if thou be a transgressor of the law, thy circumcision is become uncircumcision. If therefore the uncircumcision keep the ordinances of the law, shall not his uncircumcision be reckoned for circumcision? and shall not the uncircumcision which is by nature, if it fulfil the law, judge thee, who with the letter and circumcision art a transgressor of the law? For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men, but of God.

What advantage then hath the Jew? or what is the profit of circumcision? Much every way: first of all, that they were intrusted with the oracles of God.

Is this blessing then pronounced upon the circumcision, or upon the uncircumcision also? for we say, To Abraham his faith was reckoned for righteousness. How then was it reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision: and he received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision: that he might be the father of all them that believe, though they be in uncircumcision, that righteousness might be reckoned unto them; and the father of circumcision to them who not only are of the circumcision, but who also walk in the steps of that faith of our father Abraham which he had in uncircumcision. For

Rom. iv. 9-

not through the law was the promise to Abraham or to his seed, that he should be heir of the world, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise is made of none effect: for the law worketh wrath; but where there is no law, neither is there transgression. For this cause *it is* of faith, that *it may be* according to grace.

In whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ; having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead. And you, being dead through your trespasses and the uncircumcision of your flesh, you, *I say*, did he quicken together with him, having forgiven us all our trespasses; having blotted out the bond written in ordinances that was against us, which was contrary to us: and he hath taken it out of the way, nailing it to the cross; having put off from himself the principalities and the powers, he made a show of them openly, triumphing over them in it. *Col.* ii. 11-15.

For there are many unruly men, vain talkers and deceivers, specially they of the circumcision, whose mouths must be stopped; men who overthrow whole houses, teaching things which they ought not, for filthy lucre's sake. *Titus.* i. 10-11.

IV. SECOND MISSIONARY TOUR. A.D. 5

And after some days Paul said unto Barnabas, Let us return now and visit the brethren in every city wherein we proclaimed the word of the Lord, *and see* how they fare. Acts xv. 36.

CONTENTION ABOUT MARK.[1]

And Barnabas was minded to take with them John also, who was called Mark. But Paul thought not good to take with them him who withdrew from them from Pamphylia, and went not with them to the work. And there arose a sharp contention, so that they parted asunder one from the other, and Barnabas took Mark with him, and sailed away unto Cyprus. Acts xv. 37-3

Now Paul and his company set sail from Paphos, and came to Perga in Pamphylia: and John departed from them and returned to Jerusalem. Acts xiii. 13.

SILAS ACCOMPANIES PAUL.

But Paul chose Silas, and went forth, being commended by the brethren to the grace of the Lord. And he went through Syria and Cilicia confirming the churches. Acts xv. 40-41.

PAUL CIRCUMCISES TIMOTHY TO PLEASE THE JEWS.[2]

And he came also to Derbe and to Lystra: and behold, a certain disciple was there, named Timothy, the son of a Jewess which believed; Acts xvi. 1-

[1] Mark afterwards reconciled, see Appendix E.

[2] For Paul's position with reference to circumcision, see Gal. ii. 1-5, Acts. xxi. 19-26, 1 Cor. ix. 19-22.

but his father was a Greek. The same was well reported of by the brethren that were at Lystra and Iconium.

Him would Paul have to go forth with him; and he took and circumcised him because of the Jews that were in those parts: for they all knew that his father was a Greek.

DELIVERS THE DECREES OF THE COUNCIL TO THE CHURCHES.

And as they went on their way through the cities, they delivered them the decrees for to keep, which had been ordained of the apostles and elders that were at Jerusalem. So the churches were strengthened in the faith, and increased in number daily. Acts xvi. 4-5.

VISITS PHRYGIA AND GALATIA, BUT IS HINDERED BY THE SPIRIT FROM GOING INTO ASIA AND BITHYNIA.

And they went through the region of Phrygia[1] and Galatia, having been forbidden of the Holy Ghost to speak the word in Asia; and when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not; and passing by Mysia they came down to Troas. Acts xvi. 6-8.

[1] Professor Ramsay would translate this, "the Phrygian and Galatian region," which would include the cities of Antioch in Pisidia, Iconium, Lystra, and Derbe. He holds that there was a Southern as well as a Northern Galatia included in the Roman Province of that name. See "The Church in the Roman Empire before A. D. 170."

DETAINED IN GALATIA BY SICKNESS.

Ye did me no wrong: but ye know that because of an infirmity of the flesh I preached the gospel unto you the first time: and that which was a temptation to you in my flesh ye despised not, nor rejected; but ye received me as an angel of God, *even* as Christ Jesus. Where then is that gratulation of yourselves? for I bear you witness, that, if possible, ye would have plucked out your eyes and given them to me. *Gal.* iv. 13-15

VISION AT TROAS; CALL TO MACEDONIA.[1] A.D. 5

And a vision appeared to Paul in the night; There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us. And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us for to preach the gospel unto them. Acts xvi. 9-1

LUKE JOINS HIM; GOES TO PHILIPPI, A ROMAN COLONY.[2]

Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis; and from thence to Philippi, which is a city of Macedonia, the first of the district, a *Roman* colony: and we were in this city tarrying certain days. Acts xvi. 11-12.

[1] This call meant the conversion of the Latin race and the Roman empire.

[2] For the future relation of Luke to Paul, see Appendix C.

CONVERSION OF LYDIA, HIS FIRST EUROPEAN CONVERT.

And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women which were come together. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened, to give heed unto the things which were spoken by Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us. Acts xvi. 13-15.

CASTS OUT AN EVIL SPIRIT.

And it came to pass, as we were going to the place of prayer, that a certain maid having a spirit of divination met us, which brought her masters much gain by soothsaying. The same following after Paul and us cried out, saying, These men are servants of the Most High God, which proclaim unto you the way of salvation. And this she did for many days. But Paul, being sore troubled, turned and said to the spirit, I charge thee in the name of Jesus Christ to come out of her. And it came out that very hour. Acts xvi. 16-18.

PAUL AND SILAS BEATEN, AND IMPRISONED.[1]

But when her masters saw that the hope of their gain was gone, they laid hold on Paul and Acts xvi. 19-24.

[1] The first Gentile persecution.

Silas, and dragged them into the marketplace before the rulers, and when they had brought them unto the magistrates, they said, These men, being Jews, do exceedingly trouble our city, and set forth customs which it is not lawful for us to receive, or to observe, being Romans. And the multitude rose up together against them: and the magistrates rent their garments off them, and commanded to beat them with rods. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: who, having received such a charge, cast them into the inner prison, and made their feet fast in the stocks.

Thrice was I beaten with rods. 2 *Cor.* xi. 22.

For yourselves, brethren, know our entering in unto you, that it hath not been found vain: but having suffered before, and been shamefully entreated, as ye know, at Philippi, we waxed bold in our God to speak unto you the gospel of God in much conflict. 1 *Thess.* ii. 1-2.

PRISON DOORS OPENED BY AN EARTHQUAKE.

But about midnight Paul and Silas were praying and singing hymns unto God, and the prisoners were listening to them; and suddenly there was a great earthquake, so that the foundations of the prison-house were shaken: and immediately all the doors were opened; and every one's bands were loosed. Acts xvi. 25-26.

CONVERSION OF THE JAILOR.

And the jailor being roused out of sleep, and seeing the prison doors open, drew his sword, Acts xvi. 27-34.

and was about to kill himself, supposing that the prisoners had escaped. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. And he called for lights, and sprang in, and, trembling for fear, fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house. And they spake the word of the Lord unto him, with all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately. And he brought them up into his house, and set meat before them, and rejoiced greatly, with all his house, having believed in God.

RELEASED AS A ROMAN CITIZEN.

But when it was day, the magistrates sent the serjeants, saying, Let those men go. And the jailor reported the words to Paul, *saying*, The magistrates have sent to let you go: now therefore come forth, and go in peace. But Paul said unto them, They have beaten us publicly, uncondemned, men that are Romans, and have cast us into prison; and do they now cast us out privily? nay verily; but let them come themselves and bring us out. And the serjeants reported these words unto the magistrates: and they feared, when they heard that they were Romans; and they came and besought them; and when they had brought them out, they asked them to go away from the city. And they went

Acts xvi. 35-40.

out of the prison, and entered into *the house of* Lydia: and when they had seen the brethren, they comforted them, and departed.

LEAVING LUKE AT PHILIPPI, PAUL AND SILAS GO TO THESSALONICA.[1]

Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: and Paul, as his custom was, went in unto them, and for three sabbath days reasoned with them from the scriptures, opening and alleging, that it behoved the Christ to suffer, and to rise again from the dead; and that this Jesus, whom, *said he*, I proclaim unto you, is the Christ. And some of them were persuaded, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. But the Jews, being moved with jealousy, took unto them certain vile fellows of the rabble, and gathering a crowd, set the city on an uproar; and assaulting the house of Jason, they sought to bring them forth to the people. And when they found them not, they dragged Jason and certain brethren before the rulers of the city, crying, These that have turned the world upside down are come hither also; whom Jason hath received; and these all act contrary to the decrees of Cæsar, saying that there is another king, *one* Jesus. And they troubled the multitude and the rulers of the city, when they heard these things. And

Acts xvii. 1-9.

[1] Lewin contends on the strength of 2 Cor. vii. 8, that Luke wrote here his Gospel.

when they had taken security from Jason and the rest, they let them go.

PAUL'S ACCOUNT OF HIS MINISTRY IN THESSALONICA.

We give thanks to God always for you all, making mention of *you* in our prayers; remembering without ceasing your work of faith and labour of love and patience of hope in our Lord Jesus Christ, before our God and Father; knowing, brethren beloved of God, your election, how that our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and *in* much assurance; even as ye know what manner of men we shewed ourselves toward you for your sake. And ye became imitators of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost; so that ye became an ensample to all that believe in Macedonia and in Achaia. For from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to Godward is gone forth; so that we need not to speak any thing. For they themselves report concerning us what manner of entering in we had unto you; and how ye turned unto God from idols, to serve a living and true God, and to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivereth us from the wrath to come. 1 *Thess.* i. 2-ii.16.

For yourselves, brethren, know our entering in unto you, that it hath not been found vain: but having suffered before, and been shamefully entreated, as ye know, at Philippi, we waxed bold

in our God to speak unto you the gospel of God in much conflict. For our exhortation *is* not of error, nor of uncleanness, nor in guile: but even as we have been approved of God to be intrusted with the gospel, so we speak; not as pleasing men, but God which proveth our hearts. For neither at any time were we found using words of flattery, as ye know, nor a cloke of covetousness, God is witness; nor seeking glory of men, neither from you, nor from others, when we might have been burdensome, as apostles of Christ. But we were gentle in the midst of you, as when a nurse cherisheth her own children: even so, being affectionately desirous of you, we were well pleased to impart unto you, not the gospel of God only, but also our own souls because ye were become very dear to us. For ye remember, brethren, our labour and travail: working night and day, that we might not burden any of you, we preached unto you the gospel of God. Ye are witnesses, and God *also*, how holily and righteously and unblameably we behaved ourselves toward you that believe: as ye know how we *dealt with* each one of you, as a father with his own children, exhorting you, and encouraging *you*, and testifying, to the end that ye should walk worthily of God, who calleth you into his own kingdom and glory.

And for this cause we also thank God without ceasing, that, when ye received from us the word of the message, *even the word* of God, ye accepted *it* not *as* the word of men, but, as it is in truth, the word of God, which also worketh in

you that believe. For ye, brethren, became imitators of the churches of God which are in Judæa in Christ Jesus: for ye also suffered the same things of your own countrymen, even as they did of the Jews; who both killed the Lord Jesus and the prophets, and drave out us, and please not God, and are contrary to all men; forbidding us to speak to the Gentiles that they may be saved; to fill up their sins alway: but the wrath is come upon them to the uttermost.

And ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving, but ye only; for even in Thessalonica ye sent once and again unto my need. *Phil.* iv. 15-16.

ARISTARCHUS AND SECUNDUS CONVERTED.

And there accompanied him as far as Asia Sopater of Berœa, *the son* of Pyrrhus; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and of Asia, Tychicus and Trophimus. Acts xx. 4.

DRIVEN AWAY, PAUL AND SILAS GO TO BERŒA, WHERE TIMOTHY JOINS THEM.

And the brethren immediately sent away Paul and Silas by night unto Berœa: who when they were come thither went into the synagogue of the Jews. Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so. Many Acts xvii. 10-14.

of them therefore believed; also of the Greek women of honourable estate, and of men, not a few. But when the Jews of Thessalonica had knowledge that the word of God was proclaimed of Paul at Berœa also, they came thither likewise, stirring up and troubling the multitudes. And then immediately the brethren sent forth Paul to go as far as to the sea: and Silas and Timothy abode there still.

PAUL GOES TO ATHENS AND SENDS FOR SILAS AND TIMOTHY.

A.D. 52.

But they that conducted Paul brought him as far as Athens: and receiving a commandment unto Silas and Timothy that they should come to him with all speed, they departed. Acts xvii. 15.

PAUL REASONS WITH THE PHILOSOPHERS.

Now while Paul waited for them at Athens, his spirit was provoked within him, as he beheld the city full of idols. So he reasoned in the synagogue with the Jews and the devout persons, and in the marketplace every day with them that met him. And certain also of the Epicurean and Stoic philosophers encountered him. And some said, What would this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached Jesus and the resurrection. And they took hold of him, and brought him unto the Areopagus, saying, May we know what this new teaching is, which is spoken by thee? For thou bringest certain strange things to our ears: we would know therefore what these things Acts xvii. 16-22

mean. (Now all the Athenians and the strangers sojourning there spent their time in nothing else, but either to tell or to hear some new thing.) And Paul stood in the midst of the Areopagus, and said.

SPEECH IN THE AREOPAGUS.

Ye men of Athens, in all things I perceive that ye are somewhat superstitious. For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, TO AN UNKNOWN GOD. What therefore ye worship in ignorance, this set I forth unto you. The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands; neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things; and he made of one every nation of men for to dwell on all the face of the earth, having determined *their* appointed seasons, and the bounds of their habitation; that they should seek God, if haply they might feel after him, and find him, though he is not far from each one of us: for in him we live, and move, and have our being; as certain even of your own poets have said, For we are also his offspring. Being then the offspring of God, we ought not to think that the God-head is like unto gold, or silver, or stone, graven by art and device of man. The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent: inasmuch as he hath appointed a day, in

Acts xvii. 22-34.

the which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Now when they heard of the resurrection of the dead, some mocked; but others said, We will hear thee concerning this yet again. Thus Paul went out from among them. But certain men clave unto him, and believed: among whom also was Dionysius the Areopagite, and a woman named Damaris, and others with them.

HINDERED FROM GOING TO THESSALONICA, HE SENDS TIMOTHY.

But we, brethren, being bereaved of you for a short season, in presence, not in heart, endeavoured the more exceedingly to see your face with great desire: because we would fain have come unto you, I Paul once and again; and Satan hindered us. For what is our hope, or joy, or crown of glorying? Are not even ye, before our Lord Jesus at his coming? For ye are our glory and our joy. 1 *Thess.* ii. 17-iii. 5.

Wherefore when we could no longer forbear, we thought it good to be left behind at Athens alone; and sent Timothy, our brother and God's minister in the gospel of Christ, to establish you, and to comfort *you* concerning your faith; that no man be moved by these afflictions; for yourselves know that hereunto we are appointed. For verily, when we were with you, we told you beforehand that we are to suffer affliction; even as it came to pass, and ye know. For this cause

I also, when I could no longer forbear, sent that I might know your faith, lest by any means the tempter had tempted you, and our labour should be in vain.

LEAVING ATHENS, HE GOES TO CORINTH. A.D. 52.

After these things he departed from Athens, and came to Corinth. Acts xviii. 1.

ABIDES WITH AQUILA AND PRISCILLA OF ROME.

And he found a certain Jew named Aquila, a man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome: and he came unto them; and because he was of the same trade, he abode with them, and they wrought; for by their trade they were tentmakers. Acts xviii. 2-3.

FURTHER MENTION OF THEM.

And Paul, having tarried after this yet many days, took his leave of the brethren, and sailed thence for Syria, and with him Priscilla and Aquila; having shorn his head in Cenchreæ: for he had a vow. And they came to Ephesus, and he left them there: but he himself entered into the synagogue, and reasoned with the Jews. Acts xviii. 18-19.

Now a certain Jew named Apollos, an Alexandrian by race, a learned man, came to Ephesus; and he was mighty in the scriptures. This man had been instructed in the way of the Lord; and being fervent in spirit, he spake and taught care- Acts xviii. 24-28.

fully the things concerning Jesus, knowing only the baptism of John: and he began to speak boldly in the synagogue. But when Priscilla and Aquila heard him, they took him unto them, and expounded unto him the way of God more carefully. And when he was minded to pass over into Achaia, the brethren encouraged him, and wrote to the disciples to receive him: and when he was come, he helped them much which had believed through grace: for he powerfully confuted the Jews, *and that* publicly, shewing by the scriptures that Jesus was the Christ.

The churches of Asia salute you. Aquila and Prisca salute you much in the Lord, with the church that is in their house. 1 *Cor.* xvi. 19.

Salute Prisca and Aquila my fellow-workers in Christ Jesus, who for my life laid down their own necks; unto whom not only I give thanks, but also all the churches of the Gentiles: and *salute* the church that is in their house. *Rom.* xvi. 3-5.

Salute Prisca and Aquila, and the house of Onesiphorus. 2 *Tim.* iv. 19.

SILAS AND TIMOTHY JOIN HIM.

And he reasoned in the synagogue every sabbath, and persuaded Jews and Greeks. Acts xviii. 4-5.

But when Silas and Timothy came down from Macedonia, Paul was constrained by the word, testifying to the Jews that Jesus was the Christ.

For the Son of God, Jesus Christ, who was preached among you by us, *even* by me and Silvanus and Timothy, was not yea and nay, but in him is yea. 2 *Cor.* i. 19.

FIRST EPISTLE TO THE THESSALONIANS. A.D. 52.

WRITTEN FROM CORINTH.[1]

Paul, and Silvanus, and Timothy, unto the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace. *1 Thess.* i. 1.

After these things he departed from Athens, and came to Corinth. Acts xviii. 1, 5.

But when Silas and Timothy came down from Macedonia, Paul was constrained by the word, testifying to the Jews that Jesus was the Christ.

For the Son of God, Jesus Christ, who was preached among you by us, *even* by me and Silvanus and Timothy, was not yea and nay, but in him is yea. *2 Cor.* i. 19.

OCCASION, A PERSONAL LETTER.

We give thanks to God always for you all, making mention of *you* in our prayers; remembering without ceasing your work of faith and labour of love and patience of hope in our Lord Jesus Christ, before our God and Father; knowing, brethren beloved of God, your election, how that our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and *in* much assurance; even as ye know what manner of men we shewed ourselves toward you for your sake. And ye became imitators of us, and of the Lord, having received the word in much afflic- *1 Thess.* i. 2-ii. 14.

[1] This is the first epistle of Paul which has been preserved. He had, probably, written others. See Farrar, i., 574, note.

tion, with joy of the Holy Ghost; so that ye became an ensample to all that believe in Macedonia and in Achaia. For from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to God-ward is gone forth; so that we need not to speak any thing. For they themselves report concerning us what manner of entering in we had unto you; and how ye turned unto God from idols, to serve a living and true God, and to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivereth us from the wrath to come.

For yourselves, brethren, know our entering in unto you, that it hath not been found vain: but having suffered before, and been shamefully entreated, as ye know, at Philippi, we waxed bold in our God to speak unto you the gospel of God in much conflict. For our exhortation *is* not of error, nor of uncleanness, nor in guile: but even as we have been approved of God to be intrusted with the gospel, so we speak; not as pleasing men, but God which proveth our hearts. For neither at any time were we found using words of flattery, as ye know, nor a cloke of covetousness, God is witness; nor seeking glory of men, neither from you, nor from others, when we might have been burdensome, as apostles of Christ. But we were gentle in the midst of you, as when a nurse cherisheth her own children: even so, being affectionately desirous of you, we were well pleased to impart unto you, not the gospel of God only, but also our own souls because ye were

become very dear to us. For ye remember, brethren, our labour and travail: working night and day, that we might not burden any of you, we preached unto you the gospel of God. Ye are witnesses, and God *also*, how holily and righteously and unblameably we behaved ourselves toward you that believe: as ye know how we *dealt with* each one of you, as a father with his own children, exhorting you, and encouraging *you*, and testifying, to the end that ye should walk worthily of God, who calleth you into his own kingdom and glory.

And for this cause we also thank God without ceasing, that, when ye received from us the word of the message, *even the word* of God, ye accepted *it* not *as* the word of men, but, as it is in truth, the word of God, which also worketh in you that believe.

DESIRE TO VISIT THEM.

But we, brethren, being bereaved of you for a short season, in presence, not in heart, endeavoured the more exceedingly to see your face with great desire: because we would fain have come unto you, I Paul once and again; and Satan hindered us. For what is our hope, or joy, or crown of glorying? Are not even ye, before our Lord Jesus at his coming? For ye are our glory and our joy. 1 *Thess.* ii. 17-20.

SENT TIMOTHY TO THEM.

Wherefore when we could no longer forbear, we thought it good to be left behind at Athens alone; and sent Timothy, our brother and God's 1 *Thess.* iii. 1-5.

minister in the gospel of Christ, to establish you, and to comfort *you* concerning your faith; that no man be moved by these afflictions; for yourselves know that hereunto we are appointed. For verily, when we were with you, we told you beforehand that we are to suffer affliction; even as it came to pass, and ye know. For this cause I also, when I could no longer forbear, sent that I might know your faith, lest by any means the tempter had tempted you, and our labour should be in vain.

JOY OVER HIS REPORT.

But when Timothy came even now unto us from you, and brought us glad tidings of your faith and love, and that ye have good remembrance of us always, longing to see us, even as we also *to see* you; for this cause, brethren, we were comforted over you in all our distress and affliction through your faith: for now we live, if ye stand fast in the Lord. For what thanksgiving can we render again unto God for you, for all the joy wherewith we joy for your sakes before our God; night and day praying exceedingly that we may see your face, and may perfect that which is lacking in your faith? 1 *Thess.* iii. 6-10.

EXHORTATIONS.

Finally then, brethren, we beseech and exhort you in the Lord Jesus, that, as ye received of us how ye ought to walk and to please God, even as ye do walk, — that ye abound more and more. 1 *Thess.* iv. 1, 9-10.

But concerning love of the brethren ye have

no need that one write unto you: for ye yourselves are taught of God to love one another; for indeed ye do it toward all the brethren which are in all Macedonia.

STATE OF THE BELIEVING DEAD.

But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, which have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words. 1 *Thess.* iv. 13-18.

DUTIES TO CHURCH OFFICERS.

But we beseech you, brethren, to know them that labour among you, and are over you in the Lord, and admonish you; and to esteem them exceeding highly in love for their work's sake. Be at peace among yourselves. 1 *Thess.* v. 12-13.

DUTIES OF CHURCH OFFICERS.

And we exhort you, brethren, admonish the disorderly, encourage the fainthearted, support 1 *Thess.* v. 14-22.

the weak, be longsuffering toward all. See that none render unto any one evil for evil; but alway follow after that which is good, one toward another, and toward all. Rejoice alway; pray without ceasing; in every thing give thanks: for this is the will of God in Christ Jesus to youward. Quench not the Spirit; despise not prophesyings; prove all things; hold fast that which is good; abstain from every form of evil.

TO BE READ TO THE BRETHREN.

Salute all the brethren with a holy kiss. I adjure you by the Lord that this epistle be read unto all the brethren. 1 *Thess.* v. 26-27.

PAUL'S BENEDICTION.

The grace of our Lord Jesus Christ be with you. 1 *Thess.* v. 28.

OPPOSED BY THE JEWS HE TURNS TO THE GENTILES.

And when they opposed themselves, and blasphemed, he shook out his raiment, and said unto them, Your blood *be* upon your own heads; I am clean: from henceforth I will go unto the Gentiles. Acts xviii. 6.

TITUS JUSTUS AND CRISPUS CONVERTED.

And he departed thence, and went into the house of a certain man named Titus Justus, one that worshipped God, whose house joined hard to the synagogue. And Crispus, the ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. Acts xviii. 7, 8.

Now I beseech you, brethren (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have set themselves to minister unto the saints), that ye also be in subjection unto such, and to every one that helpeth in the work and laboureth. And I rejoice at the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they supplied. For they refreshed my spirit and yours: acknowledge ye therefore them that are such. 1 *Cor.* xvi. 15-18.

A VISION OF THE LORD. A.D. 52-54.

And the Lord said unto Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to harm thee: for I have much people in this city. Acts xviii. 9-10.

PREACHES IN CORINTH A YEAR AND SIX MONTHS.

And he dwelt *there* a year and six months, teaching the word of God among them. Acts xviii. 11.

PAUL'S ACCOUNT OF HIS MINISTRY AT CORINTH.

Or did I commit a sin in abasing myself that ye might be exalted, because I preached to you the gospel of God for nought? I robbed other churches, taking wages *of them* that I might minister unto you; and when I was present with you and was in want, I was not a burden on any man; for the brethren, when they came from Macedonia, supplied the measure of my want; 2 *Cor.* i. 7-10.

and in every thing I kept myself from being burdensome unto you, and *so* will I keep *myself*. As the truth of Christ is in me, no man shall stop me of this glorying in the regions of Achaia.

I thank God that I baptized none of you, save Crispus and Gaius; lest any man should say that ye were baptized into my name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel: not in wisdom of words, lest the cross of Christ should be made void. 1 *Cor.* i. 14-17.

And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the mystery of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God. 1 *Cor.* ii. 1-5.

For behold your calling, brethren, how that not many wise after the flesh, not many mighty, not many noble, *are called:* but God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong; and the base things of the world, and the things that are despised, did God choose, *yea* and the things that are not, that he might bring to nought the things 1 *Cor.* i. 26-31.

that are: that no flesh should glory before God. But of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord.

Is it so, that there cannot be *found* among you one wise man, who shall be able to decide between his brethren, but brother goeth to law with brother, and that before unbelievers? Nay, already it is altogether a defect in you, that ye have lawsuits one with another. Why not rather take wrong? why not rather be defrauded? Nay, but ye yourselves do wrong, and defraud, and that *your* brethren. Or know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. 1 *Cor.* vi. 5-10.

Finally, brethren, pray for us, that the word of the Lord may run and be glorified, even as also *it is* with you; and that we may be delivered from unreasonable and evil men; for all have not faith. 2 *Thess.* iii. 1, 2.

SECOND THESSALONIANS.

WRITTEN FROM CORINTH. PAUL'S SALUTATION AS IN THE FIRST EPISTLE. A.D. 53.

Paul, and Silvanus, and Timothy, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ; Grace to you and 2 *Thess.* i. 1-2.

peace from God the Father and the Lord Jesus Christ.

Paul, and Silvanus, and Timothy, unto the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace. 1 *Thess.* i. 1.

The salutation of me Paul with mine own hand, which is the token in every epistle: so I write. 2 *Thess.* iii. 17.

OCCASION, THANKSGIVING FOR THEIR FAITH IN AFFLICTIONS.

We are bound to give thanks to God alway for you, brethren, even as it is meet, for that your faith groweth exceedingly, and the love of each one of you all toward one another aboundeth; so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and in the afflictions which ye endure. 2 *Thess.* i. 3-4.

GOD'S JUDGMENT OF THEIR PERSECUTORS.

If so be that it is a righteous thing with God to recompense affliction to them that afflict you, and to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus: who shall suffer punishment, *even* eternal destruction from the face of the Lord and from the glory of his might, when he shall come to be glorified in his saints, and to be marvelled at in all them that believed (because our testimony unto you was believed) in that day. 2 *Thess.* i. 6-10.

HIS PRAYERS FOR THEM.

To which end we also pray always for you, that our God may count you worthy of your calling, and fulfil every desire of goodness and *every* work of faith, with power; that the name of our Lord Jesus may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ. 2 *Thess.* i. 11-12.

Now our Lord Jesus Christ himself, and God our Father which loved us and gave us eternal comfort and good hope through grace, comfort your hearts and stablish them in every good work and word. 2 *Thess.* ii. 16-17.

TOUCHING THE COMING OF THE LORD.

Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is *now* present. 2 *Thess.* ii. 1-2.

THANKS FOR THEIR ELECTION AND EXHORTATION TO STEADFASTNESS.

But we are bound to give thanks to God alway for you, brethren beloved of the Lord, for that God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth: whereunto he called you through our gospel, to the obtaining of the glory of our Lord Jesus Christ. So then, brethren, stand fast, and hold the traditions which ye were taught, whether by word, or by epistle of ours. 2 *Thess.* ii. 13-15.

CONCERNING DISORDERLY PERSONS.

Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us. 2 *Thess.* iii. 6.

PAUL'S BENEDICTION

The grace of our Lord Jesus Christ be with you all. 2 *Thess.* iii. 18.

PAUL ACCUSED BEFORE GALLIO. A.D. 54. Spring.

But when Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul, and brought him before the judgement-seat, saying, This man persuadeth men to worship God contrary to the law. But when Paul was about to open his mouth, Gallio said unto the Jews, If indeed it were a matter of wrong or of wicked villany, O ye Jews, reason would that I should bear with you: but if they are questions about words and names and your own law, look to it yourselves; I am not minded to be a judge of these matters. And he drave them from the judgement-seat. And they all laid hold on Sosthenes, the ruler of the synagogue, and beat him before the judgement-seat. And Gallio cared for none of these things. Acts xviii. 12-17.

LEAVES CORINTH FOR EPHESUS, VOW AT CENCHREÆ.

And Paul, having tarried after this yet many days, took his leave of the brethren, and sailed thence for Syria, and with him Priscilla and Aquila; having shorn his head in Cenchreæ: for Acts xviii. 18-19.

he had a vow. And they came to Ephesus, and he left them there: but he himself entered into the synagogue, and reasoned with the Jews.

SALUTES THE CHURCH AT JERUSALEM,[1] AND GOES TO ANTIOCH.

A.D. 54. Summer.

And when they asked him to abide a longer time, he consented not; but taking his leave of them, and saying, I will return again unto you, if God will, he set sail from Ephesus. And when he had landed at Cæsarea, he went up and saluted the church, and went down to Antioch.

Acts xviii. 20-22.

[1] Fourth visit to Jerusalem.

V. THIRD MISSIONARY TOUR. A.D. 54.

VISITS THE GALATIC AND PHRYGIAN REGION.

And having spent some time *there*, he departed, and went through the region of Galatia and Phrygia in order, stablishing all the disciples. Acts xviii. 23.

And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Ghost to speak the word in Asia. Acts xvi. 6.

And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper country came to Ephesus. Acts xix. 1.

APOLLOS PREACHES AT EPHESUS AND CORINTH.

Now a certain Jew named Apollos, an Alexandrian by race, a learned man, came to Ephesus; and he was mighty in the scriptures. This man had been instructed in the way of the Lord; and being fervent in spirit, he spake and taught carefully the things concerning Jesus, knowing only the baptism of John: and he began to speak boldly in the synagogue. But when Priscilla and Aquila heard him, they took him unto them, and expounded unto him the way of God more carefully. And when he was minded to pass over into Achaia, the brethren encouraged him, and wrote to the disciples to receive him: and when he was come, he helped them much which had believed through grace: for he powerfully confuted the Jews, *and that* publicly, shewing by the scriptures that Jesus was the Christ. Acts xviii. 24-28.

PAUL BAPTIZES WITH THE HOLY GHOST AT EPHESUS.[1]

Acts xix. 1-7.

And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper country came to Ephesus, and found certain disciples: and he said unto them, Did ye receive the Holy Ghost when ye believed? And they *said* unto him, Nay, we did not so much as hear whether the Holy Ghost was *given*. And he said, Into what then were ye baptized? And they said, Into John's baptism. And Paul said, John baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Jesus. And when they heard this, they were baptized into the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And they were in all about twelve men.

Gal. iii. 1-5.

O foolish Galatians, who did bewitch you, before whose eyes Jesus Christ was openly set forth crucified? This only would I learn from you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now perfected in the flesh? Did ye suffer so many things in vain? if it be indeed in vain. He therefore that supplieth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?

[1] See "Gospel of the Holy Spirit," p. 17.

THREE YEARS AT EPHESUS. A. D. 54-57.

And he entered into the synagogue, and spake boldly for the space of three months, reasoning and persuading *as to* the things concerning the kingdom of God. But when some were hardened and disobedient, speaking evil of the Way before the multitude, he departed from them, and separated the disciples, reasoning daily in the school of Tyrannus. And this continued for the space of two years; so that all they which dwelt in Asia heard the word of the Lord, both Jews and Greeks. Acts xix. 8-10.

Ye yourselves know, from the first day that I set foot in Asia, after what manner I was with you all the time, serving the Lord with all lowliness of mind, and with tears, and with trials which befell me by the plots of the Jews: how that I shrank not from declaring unto you anything that was profitable, and teaching you publicly, and from house to house, testifying both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus Christ. Acts xx. 18-21, 31.

Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one night and day with tears.

For though ye should have ten thousand tutors in Christ, yet *have ye* not many fathers: for in Christ Jesus I begat you through the gospel. I beseech you therefore, be ye imitators of me. For this cause have I sent unto you Timothy, who is my beloved and faithful child in the Lord, who shall put you in remembrance of my ways 1 *Cor.* iv. 15-17.

which be in Christ, even as I teach everywhere in every church.

I protest by that glorying in you, brethren, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I fought with beasts at Ephesus, what doth it profit me? 1 *Cor.* xv. 31-32.

VISITED BY BRETHREN FROM CORINTH.

And I rejoice at the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they supplied. For they refreshed my spirit and yours: acknowledge ye therefore them that are such. 1 *Cor.* xvi. 17-18.

WORKS SPECIAL MIRACLES.

And God wrought special miracles by the hands of Paul: insomuch that unto the sick were carried away from his body handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out. But certain also of the strolling Jews, exorcists, took upon them to name over them which had the evil spirits the name of the Lord Jesus, saying, I adjure you by Jesus whom Paul preacheth. And there were seven sons of one Sceva, a Jew, a chief priest, which did this. And the evil spirit answered and said unto them, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and mastered both of them, and prevailed against them, so that they fled out of that house naked and wounded. And this became known to all, both Jews and Greeks, that dwelt at Ephesus; and fear fell Acts xix. 11-20.

upon them all, and the name of the Lord Jesus was magnified. Many also of them that had believed came, confessing, and declaring their deeds. And not a few of them that practised curious arts brought their books together, and burned them in the sight of all: and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of the Lord and prevailed.

PURPOSE TO VISIT MACEDONIA, ACHAIA, JERUSALEM, AND ROME.

Now after these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. Acts xix. 21.

I beseech you therefore, be ye imitators of me. For this cause have I sent unto you Timothy, who is my beloved and faithful child in the Lord, who shall put you in remembrance of my ways which be in Christ, even as I teach everywhere in every church. Now some are puffed up, as though I were not coming to you. But I will come to you shortly, if the Lord will; and I will know, not the word of them which are puffed up, but the power. 1 *Cor.* iv. 16-19.

Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come. And when I arrive, whomsoever ye shall 1 *Cor.* xvi. 1-9.

approve by letters, them will I send to carry your bounty unto Jerusalem: and if it be meet for me to go also, they shall go with me. But I will come unto you, when I shall have passed through Macedonia; for I do pass through Macedonia; but with you it may be that I shall abide, or even winter, that ye may set me forward on my journey whithersoever I go. For I do not wish to see you now by the way; for I hope to tarry a while with you, if the Lord permit. But I will tarry at Ephesus until Pentecost; for a great door and effectual is opened unto me, and there are many adversaries.

For God is my witness, whom I serve in my spirit in the gospel of his Son, how unceasingly I make mention of you, always in my prayers making request, if by any means now at length I may be prospered by the will of God to come unto you. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I with you may be comforted in you, each of us by the other's faith, both yours and mine. And I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (and was hindered hitherto), that I might have some fruit in you also, even as in the rest of the Gentiles. *Rom.* i. 9-13.

DELIVERED FROM DEATH IN ASIA.

For we would not have you ignorant, brethren, concerning our affliction which befell *us* in Asia, that we were weighed down exceedingly, beyond our power, insomuch that we despaired even of 2 *Cor.* i. 8-11.

life: yea, we ourselves have had the answer of death within ourselves, that we should not trust in ourselves, but in God which raiseth the dead: who delivered us out of so great a death, and will deliver: on whom we have set our hope that he will also still deliver us; ye also helping together on our behalf by your supplication; that, for the gift bestowed upon us by means of many, thanks may be given by many persons on our behalf.

A LOST EPISTLE TO THE CORINTHIANS.[1]

I wrote unto you in my epistle to have no company with fornicators; not altogether with the fornicators of this world, or with the covetous and extortioners, or with idolaters; for then must ye needs go out of the world: but now I write unto you not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one no, not to eat. *1 Cor.* v. 9-11.

A BRIEF SECOND VISIT TO CORINTH.[2]

Behold, this is the third time I am ready to come to you; and I will not be a burden to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children. And I will most gladly spend and be spent for your souls. If I love you more abundantly, am I loved the less? But be it so, I did not myself burden you; but, being *2 Cor.* xii. 14-18.

[1] C. & H., ii., 26.

[2] See Goedet's and Meyer's Commentaries *in loc.*

crafty, I caught you with guile. Did I take advantage of you by any one of them whom I have sent unto you? I exhorted Titus, and I sent the brother with him.

This is the third time I am coming to you. 2 *Cor.* xiii. 1.

SENDS TIMOTHY AND ERASTUS TO MACEDONIA AND ACHAIA.

And having sent into Macedonia two of them that ministered unto him, Timothy and Erastus, he himself stayed in Asia for a while. Acts xix. 22.

Now if Timothy come, see that he be with you without fear; for he worketh the work of the Lord, as I also do: let no man therefore despise him. But set him forward on his journey in peace, that he may come unto me: for I expect him with the brethren. 1 *Cor.* xvi. 10-11.

FIRST EPISTLE TO THE CORINTHIANS.

A.D. 57. Spring.

Paul, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth, *even* them that are sanctified in Christ Jesus, called *to be* saints, with all that call upon the name of our Lord Jesus Christ in every place, their *Lord* and ours. 1 *Cor.* i. 1-2.

The salutation of me Paul with mine own hand. 1 *Cor.* xvi. 21.

The grace of the Lord Jesus Christ be with you. My love be with you all in Christ Jesus. Amen. 1 *Cor.* xvi. 23-24.

WRITTEN AT EPHESUS.

But I will come unto you, when I shall have passed through Macedonia; for I do pass through Macedonia; but with you it may be that I shall abide, or even winter, that ye may set me forward on my journey whithersoever I go. For I do not wish to see you now by the way; for I hope to tarry a while with you, if the Lord permit. But I will tarry at Ephesus until Pentecost; for a great door and effectual is opened unto me, and there are many adversaries. 1 *Cor.* xvi. 5-9.

Now if Timothy come, see that he be with you without fear; for he worketh the work of the Lord, as I also do: let no man therefore despise him. But set him forward on his journey in peace, that he may come unto me: for I expect him with the brethren. 1 *Cor.* xvi. 10-11.

Now after these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. And having sent into Macedonia two of them that ministered unto him, Timothy and Erastus, he himself stayed in Asia for a while. Acts xix. 21-22.

The churches of Asia salute you. Aquila and Prisca salute you much in the Lord, with the church that is in their house. 1 *Cor.* xvi. 19

TIME.

Wherefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. 1 *Cor.* v. 8.

OCCASION, REPORT OF CHLOE.

For it hath been signified unto me concerning you, my brethren, by them *which are of the household* of Chloe, that there are contentions among you. Now this I mean, that each one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized into the name of Paul? 1 *Cor.* i. 11-13.

DEFENCE OF HIS MINISTRY.

And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the mystery of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God. 1 *Cor.* ii. 1-5.

REFERS TO A FORMER LETTER.

I wrote unto you in my epistle to have no company with fornicators; not altogether with the fornicators of this world, or with the covetous and extortioners, or with idolaters; for then must ye needs go out of the world: but now I write unto you not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one no, not to eat. 1 *Cor.* v. 9-11.

ABOUT GOING TO LAW.

Dare any of you, having a matter against his neighbour, go to law before the unrighteous, and not before the saints? 1 *Cor.* vi. 1.

ANSWER TO THEIR LETTER.

Now concerning the things whereof ye wrote: It is good for a man not to touch a woman. 1 *Cor.* vii. 1.

CONCERNING VIRGINS.

Now concerning virgins I have no commandment of the Lord: but I give my judgement, as one that hath obtained mercy of the Lord to be faithful. 1 *Cor.* vii. 25.

CONCERNING LIBERTY.

Now concerning things sacrificed to idols: We know that we all have knowledge. Knowledge puffeth up, but love edifieth. 1 *Cor.* viii. 1.

Wherefore, if meat maketh my brother to stumble, I will eat no flesh for evermore, that I make not my brother to stumble. 1 *Cor.* viii. 13.

PROPRIETY AND ORDER IN WORSHIP.

Now I praise you that ye remember me in all things, and hold fast the traditions, even as I delivered them to you. But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. 1 *Cor.* xi. 1-3.

For first of all, when ye come together in the church, I hear that divisions exist among you; and I partly believe it. For there must be also 1 *Cor.* xi. 18-2

heresies among you, that they which are approved may be made manifest among you. When therefore ye assemble yourselves together, it is not possible to eat the Lord's supper: for in your eating each one taketh before *other* his own supper; and one is hungry, and another is drunken.

CONCERNING SPIRITUAL GIFTS.

Now concerning spiritual *gifts*, brethren, I would not have you ignorant. 1 *Cor.* xii. 1.

THE MORE EXCELLENT WAY OF LOVE.

And a still more excellent way shew I unto you. 1 *Cor.* xii. 31.

PAUL'S GOSPEL.

Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are saved; *I make known, I say*, in what words I preached it unto you, if ye hold it fast, except ye believed in vain. For I delivered unto you first of all that which also I received, how that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures; and that he appeared to Cephas; then to the twelve; then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep; then he appeared to James; then to all the apostles; and last of all, as unto one born out of due time, he appeared to me also. 1 *Cor.* xv. 1-8.

THE RESURRECTION OF THE DEAD.

Now if Christ is preached that he hath been raised from the dead, how say some among you that there is no resurrection of the dead? 1 *Cor.* xv. 12.

THE COLLECTION FOR THE SAINTS.

Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come. 1 *Cor.* xvi. 1-2.

SENT BY TITUS.[1]

For even when we were come into Macedonia, our flesh had no relief, but *we were* afflicted on every side; without *were* fightings, within *were* fears. Nevertheless he that comforteth the lowly, *even* God, comforted us by the coming of Titus; and not by his coming only, but also by the comfort wherewith he was comforted in you, while he told us your longing, your mourning, your zeal for me; so that I rejoiced yet more. For though I made you sorry with my epistle, I do not regret it, though I did regret; for I see that that epistle made you sorry, though but for a season. 2 *Cor.* v. 5-8.

PAUL MOBBED AT EPHESUS.

And about that time there arose no small stir concerning the Way. For a certain man named Demetrius, a silversmith, which made silver shrines of Diana, brought no little business unto the Acts xix. 23-41.

[1] For relation of Titus to Paul, see Appendix H.

craftsmen; whom he gathered together, with the workmen of like occupation, and said, Sirs, ye know that by this business we have our wealth. And ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: and not only is there danger that this our trade come into disrepute; but also that the temple of the great goddess Diana be made of no account, and that she should even be deposed from her magnificence, whom all Asia and the world worshippeth. And when they heard this, they were filled with wrath, and cried out, saying, Great *is* Diana of the Ephesians. And the city was filled with the confusion: and they rushed with one accord into the theatre, having seized Gaius and Aristarchus, men of Macedonia, Paul's companions in travel. And when Paul was minded to enter in unto the people, the disciples suffered him not. And certain also of the chief officers of Asia, being his friends, sent unto him, and besought him not to adventure himself into the theatre. Some therefore cried one thing, and some another: for the assembly was in confusion; and the more part knew not wherefore they were come together. And they brought Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made a defence unto the people. But when they perceived that he was a Jew, all with one voice about the space of two hours cried out, Great *is* Diana of the Ephesians.

And when the townclerk had quieted the multitude, he saith, Ye men of Ephesus, what man is there who knoweth not how that the city of the Ephesians is temple-keeper of the great Diana, and of the *image* which fell down from Jupiter? Seeing then that these things cannot be gainsaid, ye ought to be quiet, and to do nothing rash. For ye have brought *hither* these men, which are neither robbers of temples nor blasphemers of our goddess. If therefore Demetrius, and the craftsmen that are with him, have a matter against any man, the courts are open, and there are proconsuls: let them accuse one another. But if ye seek anything about other matters, it shall be settled in the regular assembly. For indeed we are in danger to be accused concerning this day's riot, there being no cause *for it:* and as touching it we shall not be able to give account of this concourse. And when he had thus spoken, he dismissed the assembly.

DEPARTS FOR MACEDONIA.

A.D. 57. Summer.

And after the uproar was ceased, Paul having sent for the disciples and exhorted them, took leave of them, and departed for to go into Macedonia. Acts xx. 1.

CHANGES HIS PLAN.

And in this confidence I was minded to come before unto you, that ye might have a second benefit; and by you to pass into Macedonia, and again from Macedonia to come unto you, and of you to be set forward on my journey unto Judæa. 2 *Cor.* i. 15-16.

DISAPPOINTMENT IN NOT FINDING TITUS AT TROAS.

Now when I came to Troas for the gospel of Christ, and when a door was opened unto me in the Lord, I had no relief for my spirit, because I found not Titus my brother: but taking my leave of them, I went forth into Macedonia. 2 *Cor.* ii. 12-13.

TITUS MEETS HIM IN MACEDONIA.

For even when we were come into Macedonia, our flesh had no relief, but *we were* afflicted on every side; without *were* fightings, within *were* fears. Nevertheless he that comforteth the lowly, *even* God, comforted us by the coming of Titus; and not by his coming only, but also by the comfort wherewith he was comforted in you, while he told us your longing, your mourning, your zeal for me; so that I rejoiced yet more. 2 *Cor.* viii. 5-7.

SECOND EPISTLE TO THE CORINTHIANS. A.D. 57. Autumn.

Paul, an apostle of Christ Jesus through the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in the whole of Achaia: Grace to you and peace from God our Father and the Lord Jesus Christ. 2 *Cor.* i. 1-2.

WRITTEN FROM MACEDONIA.

Now when I came to Troas for the gospel of Christ, and when a door was opened unto me in the Lord, I had no relief for my spirit, because I found not Titus my brother: but taking my leave of them, I went forth into Macedonia. 2 *Cor.* ii. 12-13.

SENDS BY TITUS.

Insomuch that we exhorted Titus, that as he had made a beginning before, so he would also complete in you this grace also. 2 *Cor.* viii. 6.

But thanks be to God, which putteth the same earnest care for you into the heart of Titus. For indeed he accepted our exhortation; but being himself very earnest, he went forth unto you of his own accord. 2 *Cor.* viii. 16-17.

SENDS LUKE WITH TITUS.

And we have sent together with him the brother whose praise in the gospel *is spread* through all the churches; and not only so, but who was also appointed by the churches to travel with us in *the matter of* this grace, which is ministered by us to the glory of the Lord, and *to shew* our readiness: avoiding this, that any man should blame us in *the matter of* this bounty which is ministered by us: for we take thought for things honourable, not only in the sight of the Lord, but also in the sight of men. And we have sent with them our brother, whom we have many times proved earnest in many things, but now much more earnest, by reason of the great confidence which *he hath* in you. 2 *Cor.* viii. 18-22.

PAUL'S BENEDICTION.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. 1 *Cor.* xiii. 14.

OCCASION, HIS COMFORT IN AFFLICTION.

Blessed *be* the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort; who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God. 2 *Cor.* i. 3-4.

ANXIETY FOR THEM.

And I wrote this very thing, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all. For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be made sorry, but that ye might know the love which I have more abundantly unto you. 2 *Cor.* ii. 3-4.

HIS COMMENDATION.

Are we beginning again to commend ourselves? or need we, as do some, epistles of commendation to you or from you? Ye are our epistle, written in our hearts, known and read of all men. 2 *Cor.* iii. 1-2.

WHAT HE PREACHES.

For we preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake. 2 *Cor.* iv. 5.

STRENGTH IN AFFLICTION.

Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day. For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory. 2 *Cor.* iv. 16-17.

PERSUADES BY THE FEAR OF THE LORD.

Knowing therefore the fear of the Lord, we persuade men, but we are made manifest unto God; and I hope that we are made manifest also in your consciences. 2 *Cor.* v. 11.

CONSTRAINED BY THE LOVE OF CHRIST.

For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; and he died for all, that they which live should no longer live unto themselves, but unto him who for their sakes died and rose again. 2 *Cor.* v. 14-15.

SEPARATENESS FROM THE WORLD.

Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness? 2 *Cor.* vi. 14.

COMFORTING REPORT OF TITUS.

Nevertheless he that comforteth the lowly, *even* God, comforted us by the coming of Titus; and not by his coming only, but also by the comfort wherewith he was comforted in you, while he told us your longing, your mourning, your zeal for me; so that I rejoiced yet more. 2 *Cor.* vii. 6-7.

TOUCHING MINISTERING TO THE SAINTS.

For as touching the ministering to the saints, it is superfluous for me to write to you: for I know your readiness, of which I glory on your behalf to them of Macedonia, that Achaia hath been prepared for a year past; and your zeal hath stirred up very many of them. 2 *Cor.* ix. 1-2.

HIS AUTHORITY.

For though I should glory somewhat abundantly concerning our authority (which the Lord gave for building you up, and not for casting you down), I shall not be put to shame: that I may not seem as if I would terrify you by my letters. 2 *Cor.* x. 8-9.

HIS GLORYING.

I say again, Let no man think me foolish; but if *ye do*, yet as foolish receive me, that I also may glory a little. That which I speak, I speak not after the Lord, but as in foolishness, in this confidence of glorying. Seeing that many glory after the flesh, I will glory also. 2 *Cor.* xi. 16-18.

HIS APOSTLESHIP.

I am become foolish: ye compelled me; for I ought to have been commended of you: for in nothing was I behind the very chiefest apostles, though I am nothing. Truly the signs of an apostle were wrought among you in all patience, by signs and wonders and mighty works. 2 *Cor.* xii. 11-12.

HIS FEAR.

For I fear, lest by any means, when I come, I should find you not such as I would, and should myself be found of you such as ye would not; 2 *Cor.* xii. 20.

lest by any means *there should be* strife, jealousy, wraths, factions, backbitings, whisperings, swellings, tumults.

WHY HE WRITES THESE THINGS.

For this cause I write these things while absent, that I may not when present deal sharply, according to the authority which the Lord gave me for building up, and not for casting down. 2 *Cor.* xiii. 10.

THREE MONTHS IN CORINTH. A.D. 57-58.

And when he had gone through those parts, and had given them much exhortation, he came into Greece. And when he had spent three months *there*, and a plot was laid against him by the Jews, as he was about to set sail for Syria, he determined to return through Macedonia. Acts xx. 2-3.

HIS PLAN FULFILLED.

And when I arrive, whomsoever ye shall approve by letters, them will I send to carry your bounty unto Jerusalem: and if it be meet for me to go also, they shall go with me. But I will come unto you, when I shall have passed through Macedonia; for I do pass through Macedonia; but with you it may be that I shall abide, or even winter, that ye may set me forward on my journey whithersoever I go. For I do not wish to see you now by the way; for I hope to tarry a while with you, if the Lord permit. 1 *Cor.* xvi. 3-7

TIMOTHY WITH HIM, GAIUS HIS HOST.

Timothy my fellow-worker saluteth you; and Lucius and Jason and Sosipater, my kinsmen. I *Rom.* xvi. 21-23.

Tertius, who write the epistle, salute you in the Lord. Gaius my host, and of the whole church, saluteth you. Erastus the treasurer of the city saluteth you, and Quartus the brother.

WRITES EPISTLE TO THE GALATIANS.[1]

A.D. 57.

Paul, an apostle (not from men, neither through man, but through Jesus Christ, and God the Father, who raised him from the dead), and all the brethren which are with me, unto the churches of Galatia. *Gal.* i. 1-2.

TIME OF WRITING.

I beseech you, brethren, be as I *am*, for I *am* as ye *are*. Ye did me no wrong: but ye know that because of an infirmity of the flesh I preached the gospel unto you the first time: and that which was a temptation to you in my flesh ye despised not, nor rejected; but ye received me as an angel of God, *even* as Christ Jesus. Where then is that gratulation of yourselves? for I bear you witness, that, if possible, ye would have plucked out your eyes and given them to me. So then am I become your enemy, because I tell you the truth? *Gal.* iv. 12-16.

QUICKLY CHANGED.

I marvel that ye are so quickly removing from him that called you in the grace of Christ unto a different gospel; which is not another *gospel:* *Gal.* i. 6-8.

[1] For date see C. & H., ii., 135, note. Lange: Introduction to Galatians, p. 5. Professor Ramsay holds that the churches in the Phrygian and Galatic region are addressed in this epistle. See note on Acts xvi. 6.

only there are some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema.

PLACE OF WRITING. SIMILARITY TO ROMANS.

And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father. So that thou art no longer a bond-servant, but a son; and if a son, then an heir through God. *Gal.* iv. 6-7.

For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit, that we are children of God. *Rom.* viii. 15-16

But I say, Walk by the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would. *Gal.* v. 16-17.

For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I know not: for not what I would, that do I practise; but what I hate, that I do. But if what I would not, that I do, I consent unto the law that it is good. So now it is no more I that do it, but sin which dwelleth in me. For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to do that which is good *is* not. For the good which I would I do not: but the evil which I would *Rom.* vii. 14-23.

not, that I practise. But if what I would not, that I do, it is no more I that do it, but sin which dwelleth in me. I find then the law, that, to me who would do good, evil is present. For I delight in the law of God after the inward man: but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members.

Now that no man is justified by the law in the sight of God, is evident: for, The righteous shall live by faith; and the law is not of faith; but, He that doeth them shall live in them. *Gal.* iii. 11-12.

For therein is revealed a righteousness of God by faith unto faith: as it is written, But the righteous shall live by faith. *Rom.* i. 17.

OCCASION, THEIR SUDDEN APOSTASY.

I marvel that ye are so quickly removing from him that called you in the grace of Christ unto a different gospel; which is not another *gospel:* only there are some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you let him be anathema. *Gal.* i. 6-8.

DEFENCE OF HIS GOSPEL.

For I make known to you, brethren, as touching the gospel which was preached by me, that it is not after man. For neither did I receive it from man, nor was I taught it, but *it came to me* through revelation of Jesus Christ. *Gal.* i. 11-12.

Then after the space of fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with me. And I went up by revelation; and I laid before them the gospel which I preach among the Gentiles, but privately before them who were of repute, lest by any means I should be running, or had run, in vain. But not even Titus who was with me, being a Greek, was compelled to be circumcised: and that because of the false brethren privily brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: to whom we gave place in the way of subjection, no, not for an hour; that the truth of the gospel might continue with you. But from those who were reputed to be somewhat (whatsoever they were, it maketh no matter to me: God accepteth not man's person) — they, I say, who were of repute imparted nothing to me. *Gal.* ii. 1-6.

But when Cephas came to Antioch, I resisted him to the face, because he stood condemned. For before that certain came from James, he did eat with the Gentiles: but when they came, he drew back and separated himself, fearing them that were of the circumcision. And the rest of the Jews dissembled likewise with him; insomuch that even Barnabas was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Cephas before *them* all, If thou, being a Jew, livest as do the Gentiles, and not as do the Jews, how compellest thou the Gentiles to live as do the Jews? We being Jews by nature, *Gal.* ii. 11-21.

and not sinners of the Gentiles, yet knowing that a man is not justified by the works of the law, save through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law: because by the works of the law shall no flesh be justified. But if, while we sought to be justified in Christ, we ourselves also were found sinners, is Christ a minister of sin? God forbid. For if I build up again those things which I destroyed, I prove myself a transgressor. For I through the law died unto the law, that I might live unto God. I have been crucified with Christ; yet I live; *and yet* no longer I, but Christ liveth in me: and that *life* which I now live in the flesh I live in faith, *the faith* which is in the Son of God, who loved me, and gave himself up for me. I do not make void the grace of God: for if righteousness is through the law, then Christ died for nought.

THE FOLLY OF THE GALATIANS.

O foolish Galatians, who did bewitch you, before whose eyes Jesus Christ was openly set forth crucified? This only would I learn from you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now perfected in the flesh? Did ye suffer so many things in vain? if it be indeed in vain. He therefore that supplieth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith? *Gal.* iii. 1-5.

ABRAHAM SAVED BY FAITH.

Even as Abraham believed God, and it was reckoned unto him for righteousness. Know therefore that they which be of faith, the same are sons of Abraham. And the scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand unto Abraham, *saying*, In thee shall all the nations be blessed. So then they which be of faith are blessed with the faithful Abraham. *Gal.* iii. 6-9.

THE OBJECT OF THE LAW.

So that the law hath been our tutor *to bring us* unto Christ, that we might be justified by faith. *Gal.* iii. 24.

CIRCUMCISION NOT NECESSARY.

Behold, I Paul say unto you, that, if ye receive circumcision, Christ will profit you nothing. Yea, I testify again to every man that receiveth circumcision, that he is a debtor to do the whole law. Ye are severed from Christ, ye who would be justified by the law; ye are fallen away from grace. *Gal.* v. 2-4.

As many as desire to make a fair show in the flesh, they compel you to be circumcised; only that they may not be persecuted for the cross of Christ. For not even they who receive circumcision do themselves keep the law; but they desire to have you circumcised, that they may glory in your flesh. For neither is circumcision any thing, nor uncircumcision, but a new creature. *Gal.* vi. 12-15

CALL TO FREEDOM.

For ye, brethren, were called for freedom; only *use* not your freedom for an occasion to the flesh but through love be servants one to another. *Gal.* v. 13, 18.

But if ye are led by the Spirit, ye are not under the law.

HOW TO TREAT TRESPASSERS.

Brethren, even if a man be overtaken in any trespass, ye which are spiritual, restore such a one in a spirit of meekness; looking to thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. *Gal.* vi. 1-3.

WRITTEN BY HIS OWN HAND.

See with how large letters I have written to you with mine own hand. *Gal.* vi. 12.

PAUL'S BENEDICTION.

The grace of our Lord Jesus Christ be with your spirit, brethren. Amen. *Gal.* vi. 18.

WRITES EPISTLE TO THE ROMANS FROM CORINTH.

A.D. 58. Spring.

Paul, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God, to all that are in Rome, beloved of God, called *to be* saints: Grace to you and peace from God our Father and the Lord Jesus Christ. *Rom.* i. 1, 7.

I Tertius, who write the epistle, salute you in the Lord. *Rom.* xvi. 22.

FROM CORINTH.

Timothy my fellow-worker saluteth you; and Lucius and Jason and Sosipater, my kinsmen. I Tertius, who write the epistle, salute you in the *Rom.* xvi. 21-23.

Lord. Gaius my host, and of the whole church, saluteth you. Erastus the treasurer of the city saluteth you, and Quartus the brother.

And after the uproar was ceased, Paul having sent for the disciples and exhorted them, took leave of them, and departed for to go into Macedonia. And when he had gone through those parts, and had given them much exhortation, he came into Greece. And when he had spent three months *there*, and a plot was laid against him by the Jews, as he was about to set sail for Syria, he determined to return through Macedonia. Acts xx. 1-4.

And there accompanied him as far as Asia Sopater of Berœa, *the son* of Pyrrhus; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and of Asia, Tychicus and Trophimus.

And in this confidence I was minded to come before unto you, that ye might have a second benefit; and by you to pass into Macedonia, and again from Macedonia to come unto you, and of you to be set forward on my journey unto Judæa. 2 *Cor.* i. 15-16.

SENT BY PHŒBE OF CENCHREÆ.

I commend unto you Phœbe our sister, who is a servant of the church that is at Cenchreæ: that ye receive her in the Lord, worthily of the saints, and that ye assist her in whatsoever matter she may have need of you: for she herself also hath been a succourer of many, and of mine own self. *Rom.* xvi. 1-

WHEN WRITTEN.

But now, *I say*, I go unto Jerusalem, ministering unto the saints. For it hath been the good *Rom.* xv. 25-26.

pleasure of Macedonia and Achaia to make a certain contribution for the poor among the saints that are at Jerusalem.

PAUL'S BENEDICTION.

The grace of our Lord Jesus Christ be with you. *Rom.* xvi. 20.

OCCASION, HIS LONGING TO SEE THEM.

And I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (and was hindered hitherto), that I might have some fruit in you also, even as in the rest of the Gentiles. *Rom.* i. 13.

THE GOSPEL WAY OF SALVATION FOR JEWS AND GENTILES.

For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is revealed a righteousness of God by faith unto faith: as it is written, But the righteous shall live by faith. *Rom.* i. 16-17.

GOD'S WRATH AGAINST SIN KNOWN TO ALL MEN.

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold down the truth in unrighteousness; because that which may be known of God is manifest in them; for God manifested it unto them. *Rom.* i. 18-19.

THE JEW INEXCUSABLE.

Wherefore thou art without excuse, O man, whosoever thou art that judgest: for wherein *Rom.* ii. 1.

thou judgest another, thou condemnest thyself; for thou that judgest dost practise the same things.

OBJECTION ANSWERED.

What advantage then hath the Jew? or what is the profit of circumcision? Much every way: first of all, that they were intrusted with the oracles of God. *Rom.* iii. 1.

NONE JUSTIFIED BY THE LAW.

Now we know that what things soever the law saith, it speaketh to them that are under the law; that every mouth may be stopped, and all the world may be brought under the judgement of God: because by the works of the law shall no flesh be justified in his sight: for through the law *cometh* the knowledge of sin. *Rom.* iii. 19-20.

A RIGHTEOUSNESS APART FROM THE LAW THROUGH FAITH IN CHRIST.

But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God through faith in Jesus Christ unto all them that believe; for there is no distinction; for all have sinned, and fall short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God set forth *to be* a propitiation, through faith, by his blood, to shew his righteousness, because of the passing over of the sins done aforetime, in the forbearance of God; for the shewing, *I say*, of his righteousness at this present season: that he might himself be just, and the justifier of *Rom.* iii. 21-27.

him that hath faith in Jesus. Where then is the glorying? It is excluded. By what manner of law? of works? Nay: but by a law of faith.

JUSTIFICATION BY FAITH.

We reckon therefore that a man is justified by faith apart from the works of the law. Or is God *the God* of Jews only? is he not *the God* of Gentiles also? Yea, of Gentiles also: if so be that God is one, and he shall justify the circumcision by faith, and the uncircumcision through faith. Do we then make the law of none effect through faith? God forbid: nay, we establish the law. *Rom.* iii. 28-31.

OBJECTION ANSWERED.

What then shall we say that Abraham, our forefather according to the flesh, hath found? For if Abraham was justified by works, he hath whereof to glory; but not toward God. For what saith the scripture? And Abraham believed God, and it was reckoned unto him for righteousness. *Rom.* iv. 1-3.

BENEFITS OF JUSTIFICATION.

Being therefore justified by faith, let us have peace with God through our Lord Jesus Christ; through whom also we have had our access by faith into this grace wherein we stand; and let us rejoice in hope of the glory of God. *Rom.* v. 1-2.

OBJECTIONS ANSWERED.

What shall we say then? Shall we continue in sin, that grace may abound? God forbid. We who died to sin, how shall we any longer live therein? *Rom.* vi. 1-2.

What shall we say then? Is the law sin? God forbid. Howbeit, I had not known sin, except through the law. *Rom.* vii. 7.

THE SPIRIT JUSTIFIES, ADOPTS, AND HELPS BELIEVERS IN CHRIST.

There is therefore now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death. For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and *as an offering* for sin, condemned sin in the flesh: that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the spirit. *Rom.* viii. 1-4.

For as many as are led by the Spirit of God, these are sons of God. For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ. *Rom.* viii. 14-17.

And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for *us* with groanings which cannot be uttered. *Rom.* viii. 26.

PAUL'S LOVE FOR ISRAEL.

I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Ghost, that I have great sorrow and unceasing pain in my heart. *Rom.* ix. 1-3

For I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh: who are Israelites.

Brethren, my heart's desire and my supplication to God is for them, that they may be saved. For I bear them witness that they have a zeal for God, but not according to knowledge. For being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God. For Christ is the end of the law unto righteousness to every one that believeth. *Rom.* x. 1-4

PRACTICAL EXHORTATIONS.

I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, *which is* your reasonable service. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God. *Rom.* xii. 1-2.

Let every soul be in subjection to the higher powers: for there is no power but of God; and the *powers* that be are ordained of God. *Rom.* xiii. 1.

Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let each one of us please his neighbour for that which is good, unto edifying. *Rom.* xv. 1-2.

VI. LAST VISIT TO JUDEA.

A.D. 58. Spring.

Now after these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. And having sent into Macedonia two of them that ministered unto him, Timothy and Erastus, he himself stayed in Asia for a while. Acts xix. 21-22.

CHANGES HIS ROUTE BECAUSE OF A PLOT TO TAKE HIS LIFE.

And when he had spent three months *there*, and a plot was laid against him by the Jews, as he was about to set sail for Syria, he determined to return through Macedonia. Acts xx. 3.

COMPANIONS.

And there accompanied him as far as Asia Sopater of Berœa, *the son* of Pyrrhus; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and of Asia, Tychicus and Trophimus. But these had gone before, and were waiting for us at Troas. Acts xx. 4-5.

LEAVES PHILIPPI FOR TROAS AFTER PENTECOST.[1]

And we sailed away from Philippi after the days of unleavened bread, and came unto them Acts xx. 6.

[1] Lewin fixes these dates (ii., 75) as follows: Paul at Philippi March 27, at the Passover; left for Neapolis April 4, Troas April 8–16, Mitylene April 18, Samos April 19, Miletus April 20, Rhodes April 25, Patara April 26, Tyre April 30, Cæsarea May 10, Jerusalem May 17 (Lewin, ii., 86); visited James (Acts xxi. 18) May 18; mobbed May 23; before Sanhedrin May 24; conspiracy May 25; reaches Cæsarea May 26. Ananias comes to Cæsarea May 26. See C. & H., ii., 203, note. Luke joins him again at Philippi.

to Troas in five days; where we tarried seven days.

A WEEK AT TROAS. THE LORD'S SUPPER.

And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight. And there were many lights in the upper chamber, where we were gathered together. Acts xx. 7-8.

EUTYCHUS RESTORED.

And there sat in the window a certain young man named Eutychus, borne down with deep sleep; and as Paul discoursed yet longer, being borne down by his sleep he fell down from the third story, and was taken up dead. And Paul went down, and fell on him, and embracing him said, Make ye no ado; for his life is in him. And when he was gone up and had broken the bread, and eaten, and had talked with them a long while, even till break of day, so he departed. And they brought the lad alive, and were not a little comforted. Acts xx. 9-12.

ON HIS WAY TO JERUSALEM.

But we, going before to the ship, set sail for Assos, there intending to take in Paul: for so had he appointed, intending himself to go by land. And when he met us at Assos, we took him in, and came to Mitylene. And sailing from thence, we came the following day over against Chios; and the next day we touched at Samos; and the day after we came to Miletus. For Paul Acts xx. 13-16.

had determined to sail past Ephesus, that he might not have to spend time in Asia; for he was hastening, if it were possible for him, to be at Jerusalem the day of Pentecost.

SENDS FOR ELDERS OF THE CHURCH AT EPHESUS.[1]

And from Miletus he sent to Ephesus, and called to him the elders of the church. And when they were come to him, he said unto them. Acts xx. 17-18.

ADDRESS TO THE ELDERS.

Ye yourselves know, from the first day that I set foot in Asia, after what manner I was with you all the time, serving the Lord with all lowliness of mind, and with tears, and with trials which befell me by the plots of the Jews: how that I shrank not from declaring unto you anything that was profitable, and teaching you publicly, and from house to house, testifying both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost testifieth unto me in every city, saying that bonds and afflictions abide me. But I hold not my life of any account, as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I went about preaching the king- Acts xx. 18-35.

[1] Thirty miles from Miletus to Ephesus.

dom, shall see my face no more. Wherefore I testify unto you this day, that I am pure from the blood of all men. For I shrank not from declaring unto you the whole counsel of God. Take heed unto yourselves, and to all the flock, in the which the Holy Ghost hath made you bishops, to feed the church of God, which he purchased with his own blood. I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them. Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one night and day with tears. And now I commend you to God, and to the word of his grace, which is able to build *you* up, and to give *you* the inheritance among all them that are sanctified. I coveted no man's silver, or gold, or apparel. Ye yourselves know that these hands ministered unto my necessities, and to them that were with me. In all things I gave you an example, how that so labouring ye ought to help the weak, and to remember the words of the Lord Jesus, how he himself said, It is more blessed to give than to receive.

GRIEF AT PARTING.[1]

And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed

Acts xx. 36-38.

[1] It is quite probable that Paul visited Ephesus again after his imprisonment at Rome.

him, sorrowing most of all for the word which he had spoken, that they should behold his face no more. And they brought him on his way unto the ship.

VOYAGE TO TYRE.

Acts xxi. 1-6

And when it came to pass that we were parted from them, and had set sail, we came with a straight course unto Cos, and the next day unto Rhodes, and from thence unto Patara: and having found a ship crossing over unto Phœnicia, we went aboard, and set sail. And when we had come in sight of Cyprus, leaving it on the left hand, we sailed unto Syria, and landed at Tyre: for there the ship was to unlade her burden. And having found the disciples, we tarried there seven days: and these said to Paul through the Spirit, that he should not set foot in Jerusalem. And when it came to pass that we had accomplished the days, we departed and went on our journey; and they all, with wives and children, brought us on our way, till we were out of the city: and kneeling down on the beach, we prayed, and bade each other farewell; and we went on board the ship, but they returned home again.

AT CÆSAREA.

Acts xxi. 7-9

And when we had finished the voyage from Tyre, we arrived at Ptolemais; and we saluted the brethren, and abode with them one day. And on the morrow we departed, and came unto Cæsarea: and entering into the house of Philip the evangelist, who was one of the seven, we

abode with him. Now this man had four daughters, virgins, which did prophesy.

PROPHECY OF AGABUS.

And as we tarried there many days, there came down from Judæa a certain prophet, named Agabus. And coming to us, and taking Paul's girdle, he bound his own feet and hands, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. And when we heard these things, both we and they of that place besought him not to go up to Jerusalem. Then Paul answered, What do ye, weeping and breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. And when he would not be persuaded, we ceased, saying, The will of the Lord be done. Acts xxi. 10-14.

Now in these days there came down prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be a great famine over all the world: which came to pass in the days of Claudius. Acts xi. 27-28

AT JERUSALEM.[1] A.D. 58.

And after these days we took up our baggage, and went up to Jerusalem. And there went with us also *certain* of the disciples from Cæsarea, bringing *with them* one Mnason of Cyprus, an early disciple, with whom we should lodge. Acts xxi. 15-16.

[1] Fifth visit to Jerusalem.

REPORTS TO THE CHURCH.

And when we were come to Jerusalem, the brethren received us gladly. And the day following Paul went in with us unto James; and all the elders were present. And when he had saluted them, he rehearsed one by one the things which God had wrought among the Gentiles by his ministry. Acts xxi. 17-19.

PURIFIES HIMSELF IN THE TEMPLE.

And they, when they heard it, glorified God; and they said unto him, Thou seest, brother, how many thousands there are among the Jews of them which have believed; and they are all zealous for the law; and they have been informed concerning thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, telling them not to circumcise their children, neither to walk after the customs. What is it therefore? they will certainly hear that thou art come. Do therefore this that we say to thee: We have four men which have a vow on them; these take, and purify thyself with them, and be at charges for them, that they may shave their heads: and all shall know that there is no truth in the things whereof they have been informed concerning thee; but that thou thyself also walkest orderly, keeping the law. But as touching the Gentiles which have believed, we wrote, giving judgement that they should keep themselves from things sacrificed to idols, and from blood, and from what is strangled, and from fornication. Then Paul took the men, and the next day puri- Acts xxi. 20-26.

fying himself with them went into the temple, declaring the fulfilment of the days of purification, until the offering was offered for every one of them.

MOBBED BY THE JEWS FROM ASIA.

Acts xxi. 27-32.

And when the seven days were almost completed, the Jews from Asia, when they saw him in the temple, stirred up all the multitude, and laid hands on him, crying out, Men of Israel, help: This is the man, that teacheth all men everywhere against the people, and the law, and this place: and moreover he brought Greeks also into the temple, and hath defiled this holy place. For they had before seen with him in the city Trophimus the Ephesian, whom they supposed that Paul had brought into the temple. And all the city was moved, and the people ran together: and they laid hold on Paul, and dragged him out of the temple: and straightway the doors were shut. And as they were seeking to kill him, tidings came up to the chief captain of the band, that all Jerusalem was in confusion. And forthwith he took soldiers and centurions, and ran down upon them: and they, when they saw the chief captain and the soldiers, left off beating Paul.

ARRESTED.

Acts xxi. 33-36.

Then the chief captain came near, and laid hold on him, and commanded him to be bound with two chains; and inquired who he was, and what he had done. And some shouted one thing, some another, among the crowd: and

when he could not know the certainty for the uproar, he commanded him to be brought into the castle. And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the crowd; for the multitude of the people followed after, crying out, Away with him.

ADDRESS FROM THE TEMPLE STAIRS.

And as Paul was about to be brought into the castle, he saith unto the chief captain, May I say something unto thee? And he said, Dost thou know Greek? Art thou not then the Egyptian, which before these days stirred up to sedition and led out into the wilderness the four thousand men of the Assassins? But Paul said, I am a Jew, of Tarsus in Cilicia, a citizen of no mean city: and I beseech thee, give me leave to speak unto the people. And when he had given him leave, Paul, standing on the stairs, beckoned with the hand unto the people; and when there was made a great silence, he spake unto them in the Hebrew language, saying, Acts xxi. 37-xxii. 2.

Brethren and fathers, hear ye the defence which I now make unto you.

And when they heard that he spake unto them in the Hebrew language, they were the more quiet: and he saith.

HIS BIRTH, TRAINING, AND ZEAL AS A PERSECUTOR.

I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the strict manner of the Acts xxii. 3-5

law of our fathers, being zealous for God, even as ye all are this day: and I persecuted this Way unto the death, binding and delivering into prisons both men and women. As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and journeyed to Damascus, to bring them also which were there unto Jerusalem in bonds, for to be punished.

HIS CONVERSION.

And it came to pass, that, as I made my journey, and drew nigh unto Damascus, about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. And they that were with me beheld indeed the light, but they heard not the voice of him that spake to me. And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. And one Ananias, a devout man according to the law, well reported of by all the Jews that dwelt there, came unto me, and standing by me said unto me, Brother Saul, receive thy sight. And in that very hour I looked up on him. And he said, The God of

Acts xxii. 6-21.

our fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a voice from his mouth. For thou shalt be a witness for him unto all men of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name. And it came to pass, that, when I had returned to Jerusalem, and while I prayed in the temple, I fell into a trance, and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: because they will not receive of thee testimony concerning me. And I said, Lord, they themselves know that I imprisoned and beat in every synagogue them that believed on thee: and when the blood of Stephen thy witness was shed, I also was standing by, and consenting, and keeping the garments of them that slew him. And he said unto me, Depart: for I will send thee forth far hence unto the Gentiles.

Then after three years I went up to Jerusalem to visit Cephas, and tarried with him fifteen days. But other of the apostles saw I none, save James the Lord's brother. *Gal* i. 18-19

SAVED FROM SCOURGING AS A ROMAN.

And they gave him audience unto this word; and they lifted up their voice, and said, Away with such a fellow from the earth: for it is not fit that he should live. And as they cried out, and threw off their garments, and cast dust into the air, the chief captain commanded him to be brought into the castle, bidding that he should Acts xxii. 22-29.

be examined by scourging, that he might know for what cause they so shouted against him. And when they had tied him up with the thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? And when the centurion heard it, he went to the chief captain, and told him, saying, What art thou about to do? for this man is a Roman. And the chief captain came, and said unto him, Tell me, art thou a Roman? And he said, Yea. And the chief captain answered, With a great sum obtained I this citizenship. And Paul said, But I am *a Roman* born. They then which were about to examine him straightway departed from him: and the chief captain also was afraid, when he knew that he was a Roman, and because he had bound him.

BROUGHT BEFORE THE COUNCIL.

Acts xxii. 30-xxiii. 5.

But on the morrow, desiring to know the certainty, wherefore he was accused of the Jews, he loosed him, and commanded the chief priests and all the council to come together, and brought Paul down, and set him before them.

And Paul, looking stedfastly on the council, said, Brethren,[1] I have lived before God in all good conscience until this day. And the high priest Ananias commanded them that stood by him to smite him on the mouth. Then said Paul unto him, God shall smite thee, thou whited wall: and sittest thou to judge me according to

[1] His addressing them as "brethren" is taken to mean that he had previously been one of the council.

the law, and commandest me to be smitten contrary to the law? And they that stood by said, Revilest thou God's high priest?[1] And Paul said, I wist not, brethren, that he was high priest: for it is written, Thou shalt not speak evil of a ruler of thy people.

PHARISEES AND SADDUCEES DIVIDED.

But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Brethren, I am a Pharisee, a son of Pharisees: touching the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and Sadducees: and the assembly was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. And there arose a great clamour: and some of the scribes of the Pharisees' part stood up, and strove, saying, We find no evil in this man: and what if a spirit hath spoken to him, or an angel? And when there arose a great dissension, the chief captain, fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down and take him by force from among them, and bring him into the castle. Acts xxiii. 6-10.

THE LORD STANDS BY HIM.

And the night following the Lord stood by him, and said, Be of good cheer: for as thou Acts xxiii. 11

[1] See Appendix I for the relation of this to Paul's infirmity in the flesh.

hast testified concerning me at Jerusalem, so must thou bear witness also at Rome.

DELIVERED FROM A CONSPIRACY.

Acts xxiii. 12-22.

And when it was day, the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. And they were more than forty which made this conspiracy. And they came to the chief priests and the elders, and said, We have bound ourselves under a great curse, to taste nothing until we have killed Paul. Now therefore do ye with the council signify to the chief captain that he bring him down unto you, as though ye would judge of his case more exactly: and we, or ever he come near, are ready to slay him. But Paul's sister's son heard of their lying in wait, and he came and entered into the castle, and told Paul. And Paul called unto him one of the centurions, and said, Bring this young man unto the chief captain: for he hath something to tell him. So he took him, and brought him to the chief captain, and saith, Paul the prisoner called me unto him, and asked me to bring this young man unto thee, who hath something to say to thee. And the chief captain took him by the hand, and going aside asked him privately, What is that thou hast to tell me? And he said, The Jews have agreed to ask thee to bring down Paul to-morrow unto the council, as though thou wouldest inquire somewhat more exactly concerning him. Do not thou therefore yield unto them: for there lie in wait for him of

them more than forty men, which have bound themselves under a curse, neither to eat nor to drink till they have slain him: and now are they ready, looking for the promise from thee. So the chief captain let the young man go, charging him, Tell no man that thou hast signified these things to me.

SENT UNDER GUARD TO CÆSAREA.

And he called unto him two of the centurions, and said, Make ready two hundred soldiers to go as far as Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night: and *he bade them* provide beasts, that they might set Paul thereon, and bring him safe unto Felix the governor. And he wrote a letter after this form: Acts xxiii. 23-35.

Claudius Lysias unto the most excellent governor Felix, greeting. This man was seized by the Jews, and was about to be slain of them, when I came upon them with the soldiers, and rescued him, having learned that he was a Roman. And desiring to know the cause wherefore they accused him, I brought him down unto their council: whom I found to be accused about questions of their law, but to have nothing laid to his charge worthy of death or of bonds. And when it was shewn to me that there would be a plot against the man, I sent him to thee forthwith, charging his accusers also to speak against him before thee.

So the soldiers, as it was commanded them, took Paul, and brought him by night to Antipa-

tris. But on the morrow they left the horsemen to go with him, and returned to the castle: and they, when they came to Cæsarea, and delivered the letter to the governor, presented Paul also before him. And when he had read it, he asked of what province he was; and when he understood that he was of Cilicia, I will hear thy cause, said he, when thine accusers also are come: and he commanded him to be kept in Herod's palace.

ANANIAS ACCUSES PAUL BEFORE FELIX. A.D. 58.

And after five days the high priest Ananias came down with certain elders, and *with* an orator, one Tertullus; and they informed the governor against Paul. And when he was called, Tertullus began to accuse him, saying. Acts xxiv. 1-2.

SPEECH OF TERTULLUS.

Seeing that by thee we enjoy much peace, and that by thy providence evils are corrected for this nation, we accept it in all ways and in all places, most excellent Felix, with all thankfulness. But, that I be not further tedious unto thee, I intreat thee to hear us of thy clemency a few words. For we have found this man a pestilent fellow, and a mover of insurrections among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: who moreover assayed to profane the temple: on whom also we laid hold: from whom thou wilt be able, by examining him thyself, to take knowledge of all these things, whereof we accuse him. And the Acts xxiv. 2-9.

Jews also joined in the charge, affirming that these things were so.

PAUL'S DEFENCE.

And when the governor had beckoned unto him to speak, Paul answered, Acts xxiv. 10-13.

Forasmuch as I know that thou hast been of many years a judge unto this nation, I do cheerfully make my defence: seeing that thou canst take knowledge, that it is not more than twelve days since I went up to worship at Jerusalem: and neither in the temple did they find me disputing with any man or stirring up a crowd, nor in the synagogues, nor in the city. Neither can they prove to thee the things whereof they now accuse me.

CONFESSES THAT HE IS A CHRISTIAN.

But this I confess unto thee, that after the Way which they call a sect, so serve I the God of our fathers, believing all things which are according to the law, and which are written in the prophets: having hope toward God, which these also themselves look for, that there shall be a resurrection of the just and unjust. Herein do I also exercise myself to have a conscience void of offence toward God and men alway. Acts xxiv. 14-16.

CAME TO BRING ALMS TO HIS BRETHREN.

Now after many years I came to bring alms to my nation, and offerings: amidst which they found me purified in the temple, with no crowd, nor yet with tumult: but *there were* certain Jews Acts xxiv. 17-19.

from Asia, — who ought to have been here before thee, and to make accusation, if they had aught against me.

BELIEVES IN THE RESURRECTION OF THE DEAD.

Or else let these men themselves say what wrong-doing they found, when I stood before the council, except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question before you this day. Acts xxiv. 20-21.

TRIAL POSTPONED, PAUL A FREE PRISONER.

But Felix, having more exact knowledge concerning the Way, deferred them, saying, When Lysias the chief captain shall come down, I will determine your matter. And he gave order to the centurion that he should be kept in charge, and should have indulgence; and not to forbid any of his friends to minister unto him. Acts xxiv. 22-23.

PAUL REASONS WITH FELIX.

But after certain days, Felix came with Drusilla, his wife, which was a Jewess, and sent for Paul, and heard him concerning the faith in Christ Jesus. And as he reasoned of righteousness, and temperance, and the judgement to come, Felix was terrified, and answered, Go thy way for this time; and when I have a convenient season, I will call thee unto me. He hoped withal that money would be given him of Paul: wherefore also he sent for him the oftener, and communed with him. Acts xxiv. 24-26.

TWO YEARS A PRISONER IN CÆSAREA.

A.D. 58-60.

But when two years were fulfilled, Felix was succeeded by Porcius Festus, and desiring to gain favour with the Jews, Felix left Paul in bonds. Acts xxiv. 27.

ANOTHER PLOT TO KILL HIM.

Festus therefore, having come into the province, after three days went up to Jerusalem from Cæsarea. And the chief priests and the principal men of the Jews informed him against Paul; and they besought him, asking favour against him, that he would send for him to Jerusalem; laying wait to kill him on the way. Howbeit Festus answered, that Paul was kept in charge at Cæsarea, and that he himself was about to depart *thither* shortly. Let them therefore, saith he, which are of power among you, go down with me, and if there is anything amiss in the man, let them accuse him. Acts xxv. 1-5.

PAUL TRIED BEFORE FESTUS.

And when he had tarried among them not more than eight or ten days, he went down unto Cæsarea; and on the morrow he sat on the judgement-seat, and commanded Paul to be brought. And when he was come, the Jews which had come down from Jerusalem stood round about him, bringing against him many and grievous charges, which they could not prove; while Paul said in his defence, Neither against the law of the Jews, nor against the temple, nor against Cæsar, have I sinned at all. But Festus, Acts xxv. 6-9.

desiring to gain favour with the Jews, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

APPEALS TO CÆSAR.

Acts xxv. 10-12.

But Paul said, I am standing before Cæsar's judgement-seat, where I ought to be judged: to the Jews have I done no wrong, as thou also very well knowest. If then I am a wrong-doer, and have committed any thing worthy of death, I refuse not to die: but if none of those things is *true*, whereof these accuse me, no man can give me up unto them. I appeal unto Cæsar. Then Festus, when he had conferred with the council, answered, Thou hast appealed unto Cæsar: unto Cæsar shalt thou go.

PAUL BEFORE AGRIPPA.

Acts xxv. 13-27.

Now when certain days were passed, Agrippa the king and Bernice arrived at Cæsarea, and saluted Festus. And as they tarried there many days, Festus laid Paul's case before the king, saying, There is a certain man left a prisoner by Felix: about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, asking for sentence against him. To whom I answered, that it is not the custom of the Romans to give up any man, before that the accused have the accusers face to face, and have had opportunity to make his defence concerning the matter laid against him. When therefore they were come together here, I made no delay, but on the next day sat down on the judgement-

seat, and commanded the man to be brought. Concerning whom, when the accusers stood up, they brought no charge of such evil things as I supposed; but had certain questions against him of their own religion, and of one Jesus, who was dead, whom Paul affirmed to be alive. And I, being perplexed how to inquire concerning these things, asked whether he would go to Jerusalem, and there be judged of these matters. But when Paul had appealed to be kept for the decision of the emperor, I commanded him to be kept till I should send him to Cæsar. And Agrippa *said* unto Festus, I also could wish to hear the man myself. To-morrow, saith he, thou shalt hear him.

So on the morrow, when Agrippa was come, and Bernice, with great pomp, and they were entered into the place of hearing, with the chief captains, and the principal men of the city, at the command of Festus Paul was brought in. And Festus saith, King Agrippa, and all men which are here present with us, ye behold this man, about whom all the multitude of the Jews made suit to me, both at Jerusalem and here, crying that he ought not to live any longer. But I found that he had committed nothing worthy of death: and as he himself appealed to the emperor I determined to send him. Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, king Agrippa, that, after examination had, I may have somewhat to write. For it seemeth to me unreasonable, in

sending a prisoner, not withal to signify the charges against him.

PAUL'S DEFENCE.

And Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth his hand, and made his defence: Acts xxvi. 1-3.

I think myself happy, king Agrippa, that I am to make my defence before thee this day touching all the things whereof I am accused by the Jews: especially because thou art expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

HIS LIFE AS A PHARISEE.

My manner of life then from my youth up, which was from the beginning among mine own nation, and at Jerusalem, know all the Jews; having knowledge of me from the first, if they be willing to testify, how that after the straitest sect of our religion I lived a Pharisee. And now I stand *here* to be judged for the hope of the promise made of God unto our fathers; unto which *promise* our twelve tribes, earnestly serving *God* night and day, hope to attain. And concerning this hope I am accused by the Jews, O king! Why is it judged incredible with you, if God doth raise the dead? I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. And this I also did in Jerusalem: and I both shut up many of the saints in prisons, having received authority from Acts xxvi. 4-11.

the chief priests, and when they were put to death, I gave my vote against them. And punishing them oftentimes in all the synagogues, I strove to make them blaspheme; and being exceedingly mad against them, I persecuted them even unto foreign cities.

HIS CONVERSION.

Whereupon as I journeyed to Damascus with the authority and commission of the chief priests, at midday, O king, I saw on the way a light from heaven, above the brightness of the sun, shining round about me and them that journeyed with me. And when we were all fallen to the earth, I heard a voice saying unto me in the Hebrew language, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the goad. And I said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I send thee, to open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me. Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision: but declared both to them of Damascus first, and at Jerusalem, and throughout

Acts xxvi. 12-23.

all the country of Judæa, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance. For this cause the Jews seized me in the temple, and assayed to kill me. Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come; how that the Christ must suffer, *and* how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles.

FESTUS CHARGES PAUL WITH MADNESS.

And as he thus made his defence, Festus saith with a loud voice, Paul, thou art mad; thy much learning doth turn thee to madness. But Paul saith, I am not mad, most excellent Festus; but speak forth words of truth and soberness. For the king knoweth of these things, unto whom also I speak freely: for I am persuaded that none of these things is hidden from him; for this hath not been done in a corner. King Agrippa, believest thou the prophets? I know that thou believest. And Agrippa *said* unto Paul, With but little persuasion thou wouldest fain make me a Christian. And Paul *said*, I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds. Acts xxvi. 24-29.

Knowing therefore the fear of the Lord, we persuade men, but we are made manifest unto God; and I hope that we are made manifest also 2 *Cor.* v. 11-14.

in your consciences. We are not again commending ourselves unto you, but *speak* as giving you occasion of glorying on our behalf, that ye may have wherewith to answer them that glory in appearance, and not in heart. For whether we are beside ourselves, it is unto God; or whether we are of sober mind, it is unto you. For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died.

PRONOUNCED INNOCENT BY AGRIPPA.

And the king rose up, and the governor, and Bernice, and they that sat with them: and when they had withdrawn, they spake one to another, saying, This man doeth nothing worthy of death or of bonds. And Agrippa said unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar. Acts xxvi. 30-32.

VII. SENT A PRISONER TO ROME.

A.D. 60. Autumn.

And when it was determined that we should sail for Italy, they delivered Paul and certain other prisoners to a centurion named Julius, of the Augustan band. Acts xxvii. 1.

ARISTARCHUS AND LUKE SAIL WITH HIM.

And embarking in a ship of Adramyttium, which was about to sail unto the places on the coast of Asia, we put to sea, Aristarchus, a Macedonian of Thessalonica, being with us. And the next day we touched at Sidon: and Julius treated Paul kindly, and gave him leave to go unto his friends and refresh himself. And putting to sea Acts xxvii. 2-8.

from thence, we sailed under the lee of Cyprus, because the winds were contrary. And when we had sailed across the sea which is off Cilicia and Pamphylia, we came to Myra, *a city* of Lycia. And there the centurion found a ship of Alexandria sailing for Italy; and he put us therein. And when we had sailed slowly many days, and were come with difficulty over against Cnidus, the wind not further suffering us, we sailed under the lee of Crete, over against Salmone; and with difficulty coasting along it we came unto a certain place called Fair Havens; nigh whereunto was the city of Lasea.

And the city was filled with the confusion: and they rushed with one accord into the theatre, having seized Gaius and Aristarchus, men of Macedonia, Paul's companions in travel. Acts xix. 29.

Aristarchus my fellow-prisoner saluteth you. *Col.* iv. 10.

Epaphras, my fellow-prisoner in Christ Jesus, saluteth thee; *and so do* Mark, Aristarchus, Demas, Luke, my fellow-workers. *Philem.* i. 23-24.

IN DANGER OF SHIPWRECK

And when much time was spent, and the voyage was now dangerous, because the Fast was now already gone by, Paul admonished them, and said unto them, Sirs, I perceive that the voyage will be with injury and much loss, not only of the lading and the ship, but also of our lives. But the centurion gave more heed to the master and to the owner of the ship, than to those things which were spoken by Paul. And because the haven was not commodious to winter Acts xxvii. 9-20.

in, the more part advised to put to sea from thence, if by any means they could reach Phœnix, and winter *there; which is* a haven of Crete, looking north-east and south-east. And when the south wind blew softly, supposing that they had obtained their purpose, they weighed anchor and sailed along Crete, close in shore. But after no long time there beat down from it a tempestuous wind, which is called Euraquilo: and when the ship was caught, and could not face the wind, we gave way *to it*, and were driven. And running under the lee of a small island called Cauda, we were able, with difficulty, to secure the boat: and when they had hoisted it up, they used helps, under-girding the ship; and, fearing lest they should be cast upon the Syrtis, they lowered the gear, and so were driven. And as we laboured exceedingly with the storm, the next day they began to throw *the freight* overboard; and the third day they cast out with their own hands the tackling of the ship. And when neither sun nor stars shone upon *us* for many days, and no small tempest lay on *us*, all hope that we should be saved was now taken away.

AN ANGEL OF GOD ASSURES PAUL OF SAFETY.

And when they had been long without food, then Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have set sail from Crete, and have gotten this injury and loss. And now I exhort you to be of good cheer: for there shall be no loss of life among you, but *only* of the ship. For there

Acts xxvii. 21-26.

stood by me this night an angel of the God whose I am, whom also I serve, saying, Fear not, Paul; thou must stand before Cæsar: and lo, God hath granted thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even so as it hath been spoken unto me. Howbeit we must be cast upon a certain island.

SHIPWRECKED.[1]

A.D. 60. Winter.

Acts xxvii. 27-xxviii. 1

But when the fourteenth night was come, as we were driven to and fro in the *sea of* Adria, about midnight the sailors surmised that they were drawing near to some country; and they sounded, and found twenty fathoms: and after a little space, they sounded again, and found fifteen fathoms. And fearing lest haply we should be cast ashore on rocky ground, they let go four anchors from the stern, and wished for the day. And as the sailors were seeking to flee out of the ship, and had lowered the boat into the sea, under colour as though they would lay out anchors from the foreship, Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. Then the soldiers cut away the ropes of the boat, and let her fall off. And while the day was coming on, Paul besought them all to take some food, saying, This day is the fourteenth day that ye wait and continue fasting, having taken nothing. Wherefore I beseech you to take some food: for this is

[1] This is the fourth time, 2 Cor. xi., 25.

for your safety: for there shall not a hair perish from the head of any of you. And when he had said this, and had taken bread, he gave thanks to God in the presence of all: and he brake it, and began to eat. Then were they all of good cheer, and themselves also took food. And we were in all in the ship two hundred threescore and sixteen souls. And when they had eaten enough, they lightened the ship, throwing out the wheat into the sea. And when it was day, they knew not the land: but they perceived a certain bay with a beach, and they took counsel whether they could drive the ship upon it. And casting off the anchors, they left them in the sea, at the same time loosing the bands of the rudders; and hoisting up the foresail to the wind, they made for the beach. But lighting upon a place where two seas met, they ran the vessel aground; and the foreship struck and remained unmoveable, but the stern began to break up by the violence *of the waves*. And the soldiers' counsel was to kill the prisoners, lest any *of them* should swim out, and escape. But the centurion, desiring to save Paul, stayed them from their purpose; and commanded that they which could swim should cast themselves overboard, and get first to the land: and the rest, some on planks, and some on *other* things from the ship. And so it came to pass, that they all escaped safe to the land.

And when we were escaped, then we knew that the island was called Melita.

PAUL ESTEEMED A GOD.

And the barbarians shewed us no common kindness: for they kindled a fire, and received us all, because of the present rain, and because of the cold. But when Paul had gathered a bundle of sticks, and laid them on the fire, a viper came out by reason of the heat, and fastened on his hand. And when the barbarians saw the beast hanging from his hand, they said one to another, No doubt this man is a murderer, whom, though he hath escaped from the sea, yet Justice hath not suffered to live. Howbeit he shook off the beast into the fire, and took no harm. But they expected that he would have swollen, or fallen down dead suddenly: but when they were long in expectation, and beheld nothing amiss come to him, they changed their minds, and said that he was a god. Acts xxviii. 2-6.

HEALING OF PUBLIUS AND OTHER MIRACLES.

Now in the neighbourhood of that place were lands belonging to the chief man of the island, named Publius; who received us, and entertained us three days courteously. And it was so, that the father of Publius lay sick of fever and dysentery: unto whom Paul entered in, and prayed, and laying his hands on him healed him. And when this was done, the rest also which had diseases in the island came, and were cured: who also honoured us with many honours; and when we sailed, they put on board such things as we needed. Acts xxviii. 7-10.

A.D. 61. Spring.

AFTER THREE MONTHS SAILS FOR ROME.

And after three months we set sail in a ship of Alexandria, which had wintered in the island, whose sign was The Twin Brothers. And touching at Syracuse, we tarried there three days. And from thence we made a circuit, and arrived at Rhegium: and after one day a south wind sprang up, and on the second day we came to Puteoli; where we found brethren, and were intreated to tarry with them seven days: and so we came to Rome. Acts xxviii. 11-14.

BRETHREN MEET HIM AT THE MARKET OF APPIUS AND THE THREE TAVERNS.

And from thence the brethren, when they heard of us, came to meet us as far as The Market of Appius, and The Three Taverns: whom when Paul saw, he thanked God, and took courage. Acts xxviii. 15.

A.D. 61

PAUL A PRISONER IN ROME.

And when we entered into Rome, Paul was suffered to abide by himself with the soldier that guarded him. Acts xxviii. 16.

HIS PRAYER ANSWERED.

For God is my witness, whom I serve in my spirit in the gospel of his Son, how unceasingly I make mention of you, always in my prayers making request, if by any means now at length I may be prospered by the will of God to come unto you. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I with you may be *Rom.* i. 9-13.

comforted in you, each of us by the other's faith, both yours and mine. And I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (and was hindered hitherto), that I might have some fruit in you also, even as in the rest of the Gentiles.

Wherefore also I was hindered these many times from coming to you: but now, having no more any place in these regions, and having these many years a longing to come unto you, whensoever I go unto Spain (for I hope to see you in my journey, and to be brought on my way thitherward by you, if first in some measure I shall have been satisfied with your company) — but now, *I say*, I go unto Jerusalem, ministering unto the saints. *Rom.* xv. 22-25.

When therefore I have accomplished this, and have sealed to them this fruit, I will go on by you unto Spain. And I know that, when I come unto you, I shall come in the fulness of the blessing of Christ. *Rom.* xv. 28-29.

Now after these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. Acts xix. 21.

CALLS TOGETHER THE CHIEFS OF THE JEWS.

And it came to pass, that after three days he called together those that were the chief of the Jews: and when they were come together, he said unto them, I, brethren, though I had done nothing against the people, or the customs of our Acts xxviii. 17-22.

fathers, yet was delivered prisoner from Jerusalem into the hands of the Romans: who, when they had examined me, desired to set me at liberty, because there was no cause of death in me. But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had aught to accuse my nation of. For this cause therefore did I intreat you to see and to speak with *me:* for because of the hope of Israel I am bound with this chain. And they said unto him, We neither received letters from Judæa concerning thee, nor did any of the brethren come hither and report or speak any harm of thee. But we desire to hear of thee what thou thinkest: for as concerning this sect, it is known to us that everywhere it is spoken against.

A SECOND MEETING.

And when they had appointed him a day, they came to him into his lodging in great number; to whom he expounded *the matter*, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning till evening. Acts xxviii. 23.

THE JEWS DISBELIEVED.

And some believed the things which were spoken, and some disbelieved. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Isaiah the prophet unto your fathers, saying, Acts xxviii. 24-27.

Go thou unto this people, and say,
By hearing ye shall hear, and shall in no wise understand;
And seeing ye shall see, and shall in no wise perceive:
For this people's heart is waxed gross,
And their ears are dull of hearing,
And their eyes they have closed;
Lest haply they should perceive with their eyes,
And hear with their ears,
And understand with their heart,
And should turn again,
And I should heal them.

PAUL TURNS FINALLY TO THE GENTILES.[1] THE OBJECT OF LUKE'S RECORD ACCOMPLISHED.[2]

Be it known therefore unto you, that this salvation of God is sent unto the Gentiles: they will also hear. Acts xxviii. 28.

PAUL TWO YEARS A PRISONER AT ROME. A. D. 61–63.

And he abode two whole years in his own hired dwelling, and received all that went in unto him, preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him. Acts xxviii. 30-31.

[1] For Paul's relation to the Gentiles, see Appendix B.

[2] The object of Luke's record seems to have been to narrate the history of the Christian Church until it was spread among the Gentiles. See "Gospel of the Holy Spirit," chap. iv. "The Acts of the Holy Spirit," p. 47.

HIS IMPRISONMENT BLESSED.

Now I would have you know, brethren, that the things *which happened* unto me have fallen out rather unto the progress of the gospel; so that my bonds became manifest in Christ throughout the whole prætorian guard, and to all the rest; and that most of the brethren in the Lord, being confident through my bonds, are more abundantly bold to speak the word of God without fear. *Phil.* i. 12-14.

ASSISTED BY CHURCH AT PHILIPPI.

But I rejoice in the Lord greatly, that now at length ye have revived your thought for me; wherein ye did indeed take thought, but ye lacked opportunity. Not that I speak in respect of want: for I have learned, in whatsoever state I am, therein to be content. I know how to be abased, and I know also how to abound: in every thing and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want. I can do all things in him that strengtheneth me. Howbeit ye did well, that ye had fellowship with my affliction. And ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving, but ye only; for even in Thessalonica ye sent once and again unto my need. Not that I seek for the gift; but I seek for the fruit that increaseth to your account. But I have all things, and abound: I am filled, having received from Epaphroditus *Phil.* iv. 10-18

the things *that came* from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God.

COMPANIONS AT ROME.

Paul, a prisoner of Christ Jesus, and Timothy our brother, to Philemon our beloved and fellow-worker. *Philem.* i. 1.

Epaphras, my fellow-prisoner in Christ Jesus, saluteth thee; *and so do* Mark, Aristarchus, Demas, Luke, my fellow-workers. *Philem.* i. 23-24.

Aristarchus my fellow-prisoner, and Mark, the cousin of Barnabas (touching whom ye received commandments; if he come unto you, receive him), and Jesus, which is called Justus, who are of the circumcision: these only *are my* fellow-workers unto the kingdom of God, men that have been a comfort unto me. Epaphras, who is one of you, a servant of Christ Jesus, saluteth you, always striving for you in his prayers, that ye may stand perfect and fully assured in all the will of God. For I bear him witness, that he hath much labour for you, and for them in Laodicea, and for them in Hierapolis. Luke, the beloved physician, and Demas salute you. *Col.* iv. 10-14.

But that ye also may know my affairs, how I do, Tychicus, the beloved brother and faithful minister in the Lord, shall make known to you all things: whom I have sent unto you for this very purpose, that ye may know our state, and that he may comfort your hearts. *Eph.* vi. 21-22.

But I counted it necessary to send to you Epaphroditus, my brother and fellow-worker and fellow-soldier, and your messenger and minister *Phil.* ii. 25-27.

to my need; since he longed after you all, and was sore troubled, because ye had heard that he was sick: for indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, that I might not have sorrow upon sorrow.

WRITES EPISTLES TO PHILEMON, COLOSSIANS, EPHESIANS,[1] AND PHILIPPIANS, WHILE A PRISONER AT ROME.

A.D. 6 Spring.

PHILEMON.

Phile i. 1-3.

Paul, a prisoner of Christ Jesus, and Timothy our brother, to Philemon our beloved and fellow-worker, and to Apphia our sister, and to Archippus our fellow-soldier, and to the church in thy house: Grace to you and peace from God our Father and the Lord Jesus Christ.

Phile i. 23-2

Epaphras, my fellow-prisoner in Christ Jesus, saluteth thee; *and so do* Mark, Aristarchus, Demas, Luke, my fellow-workers.

OCCASION, COMMENDS ONESIMUS THE CONVERTED SLAVE OF PHILEMON.

Phile i. 8-19

Wherefore, though I have all boldness in Christ to enjoin thee that which is befitting, yet for love's sake I rather beseech, being such a one as Paul the aged, and now a prisoner also of Christ Jesus: I beseech thee for my child, whom I have begotten in my bonds, Onesimus, who was aforetime unprofitable to thee, but now is profitable to

[1] He sends epistles to Philemon, Colossians, and Ephesians by the same messenger, Tychicus.

thee and to me: whom I have sent back to thee in his own person, that is, my very heart: whom I would fain have kept with me, that in thy behalf he might minister unto me in the bonds of the gospel: but without thy mind I would do nothing; that thy goodness should not be as of necessity, but of free will. For perhaps he was therefore parted *from thee* for a season, that thou shouldest have him for ever; no longer as a servant, but more than a servant, a brother beloved, specially to me, but how much rather to thee, both in the flesh and in the Lord. If then thou countest me a partner, receive him as myself. But if he hath wronged thee at all, or oweth *thee* aught, put that to mine account; I Paul write it with mine own hand, I will repay it.

HOPES TO VISIT HIM.

But withal prepare me also a lodging: for I hope that through your prayers I shall be granted unto you. *Philem.* i. 22.

PAUL'S BENEDICTION.

The grace of our Lord Jesus Christ be with your spirit. Amen. *Philem.* i. 25.

SENDS ONESIMUS WITH TYCHICUS.

All my affairs shall Tychicus make known unto you, the beloved brother and faithful minister and fellow-servant in the Lord: whom I have sent unto you for this very purpose, that ye may know our estate, and that he may comfort your hearts; together with Onesimus, the faithful and beloved brother, who is one of you. They shall make known unto you all things that *are done* here. *Col.* iv. 7-9.

WRITES EPISTLE TO THE COLOSSIANS FROM ROME.[1]

A.D. 6 Spring.

Paul, an apostle of Christ Jesus through the will of God, and Timothy our brother, to the saints and faithful brethren in Christ *which are* at Colossæ: Grace to you and peace from God our Father. *Col.* I. 1-2.

A PRISONER.

Continue stedfastly in prayer, watching therein with thanksgiving; withal praying for us also, that God may open unto us a door for the word, to speak the mystery of Christ, for which I am also in bonds. *Col.* iv. 2-3.

SENDS BY TYCHICUS AND ONESIMUS.

All my affairs shall Tychicus make known unto you, the beloved brother and faithful minister and fellow-servant in the Lord: whom I have sent unto you for this very purpose, that ye may know our estate, and that he may comfort your hearts; together with Onesimus, the faithful and beloved brother, who is one of you. They shall make known unto you all things that *are done* here. *Col.* iv. 7-9

OCCASION, THANKS FOR THEIR FAITH.

We give thanks to God the Father of our Lord Jesus Christ, praying always for you, having heard of your faith in Christ Jesus, and of the love which we have toward all the saints. *Col.* i. 3-4.

[1] For resemblances to Ephesians, see C. & H., ii., p. 212.

PRAYER FOR INCREASED KNOWLEDGE.

For this cause we also, since the day we heard *it,* do not cease to pray and make request for you, that ye may be filled with the knowledge of his will in all spiritual wisdom and understanding. *Col.* i. 9.

JOY IN SUFFERINGS FOR THEM.

Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for his body's sake, which is the church. *Col.* i. 24.

DESIRE FOR THEIR GOOD.

For I would have you know how greatly I strive for you, and for them at Laodicea, and for as many as have not seen my face in the flesh. *Col.* ii. 1.

EXHORTATION TO WALK IN CHRIST.

As therefore ye received Christ Jesus the Lord, *so* walk in him, rooted and builded up in him, and stablished in your faith, even as ye were taught, abounding in thanksgiving. *Col.* ii. 6-7.

WARNS AGAINST PHILOSOPHY.

Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. *Col.* ii. 8-9.

LIBERTY IN CHRIST.

Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or a sabbath day: which are a shadow of the things to come; but the body is Christ's. *Col.* ii. 16-17

SEEK THINGS ABOVE.

If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. Set your mind on the things that are above, not on the things that are upon the earth. *Col.* iii. 1-2.

PUT ON LOVE.

Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, humility, meekness, longsuffering; forbearing one another, and forgiving each other. *Col.* iii. 12.

EXHORTATIONS TO WIVES, HUSBANDS, CHILDREN, AND SERVANTS.

Wives, be in subjection to your husbands, as is fitting in the Lord. Husbands, love your wives and be not bitter against them. *Col.* iii. 18-19

CONTINUE IN PRAYER.

Continue stedfastly in prayer, watching therein with thanksgiving; withal praying for us also, that God may open unto us a door for the word, to speak the mystery of Christ, for which I am also in bonds. *Col.* iv. 2-3.

TO READ THE EPISTLE AT LAODICEA.

Salute the brethren that are in Laodicea, and Nymphas, and the church that is in their house. And when this epistle hath been read among you, cause that it be read also in the church of the Laodiceans; and that ye also read the epistle from Laodicea. And say to Archippus, Take *Col.* iv. 15-17

heed to the ministry which thou hast received in the Lord, that thou fulfil it.

SIGNATURE AND BENEDICTION.

The salutation of me Paul with mine own hand. Remember my bonds. Grace be with you. *Col.* iv. 18.

WRITES EPISTLE TO THE EPHESIANS FROM ROME.

A.D. 62. Spring.

Paul, an apostle of Christ Jesus through the will of God, to the saints which are at Ephesus, and the faithful in Christ Jesus: Grace to you and peace from God our Father and the Lord Jesus Christ. *Eph.* i. 1-2.

A PRISONER.

For this cause I Paul, the prisoner of Christ Jesus in behalf of you Gentiles. *Eph.* iii. 1.

For which I am an ambassador in chains. *Eph.* vi. 20.

SENDS BY TYCHICUS.

But that ye also may know my affairs, how I do, Tychicus, the beloved brother and faithful minister in the Lord, shall make known to you all things: whom I have sent unto you for this very purpose, that ye may know our state, and that he may comfort your hearts. *Eph.* vi. 21-22.

OCCASION. HE BLESSES GOD FOR THEIR ELECTION.

Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with every *Eph.* i. 3-6.

spiritual blessing in the heavenly *places* in Christ: even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love: having foreordained us unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will, to the praise of the glory of his grace, which he freely bestowed on us in the Beloved.

GIVES THANKS FOR THEIR FAITH.

For this cause I also, having heard of the faith in the Lord Jesus which is among you, and which *ye shew* toward all the saints, cease not to give thanks for you, making mention *of you* in my prayers. *Eph.* i. 15-16

THEIR REGENERATION AND SALVATION BY GRACE.

And you *did he quicken*, when ye were dead through your trespasses and sins. *Eph.* ii. 1.

THE UNCIRCUMCISED ARE OF THE HOUSEHOLD OF GOD.

Wherefore remember, that aforetime ye, the Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision, in the flesh, made by hands; that ye were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world. But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ. *Eph.* ii. 11-13.

HIS MINISTRY TO THE GENTILES.

For this cause I Paul, the prisoner of Christ Jesus in behalf of you Gentiles, — if so be that ye have heard of the dispensation of that grace of God which was given me to you-ward; how that by revelation was made known unto me the mystery, as I wrote afore in few words. *Eph.* iii. 1-3.

HIS PRAYER FOR THEM AND BENEDICTION.

For this cause I bow my knees unto the Father, from whom every family in heaven and on earth is named, that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God. *Eph.* iii. 14-21.

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him *be* the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen.

PLEADS WITH THEM TO WALK WORTHY OF THEIR CALLING.

I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with longsuffering, forbearing one another in love; *Eph.* iv. 1-3.

giving diligence to keep the unity of the Spirit in the bond of peace.

This I say therefore, and testify in the Lord, that ye no longer walk as the Gentiles also walk, in the vanity of their mind, being darkened in their understanding, alienated from the life of God because of the ignorance that is in them, because of the hardening of their heart. *Eph.* iv. 17-18.

Be ye therefore imitators of God, as beloved children; and walk in love, even as Christ also loved you, and gave himself up for us, an offering and a sacrifice to God for an odour of a sweet smell. *Eph.* v. 1-2.

INJUNCTIONS TO WIVES AND HUSBANDS AND CHILDREN AND SERVANTS.

Wives, *be in subjection* unto your own husbands, as unto the Lord. For the husband is the head of the wife, as Christ also is the head of the church, *being* himself the saviour of the body. *Eph.* v. 22-23.

Children, obey your parents in the Lord: for this is right. Honour thy father and mother (which is the first commandment with promise), that it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord. *Eph.* vi. 1-5.

Servants, be obedient unto them that according to the flesh are your masters, with fear and trembling, in singleness of your heart, as unto Christ; not in the way of eyeservice, as men-pleasers.

PUT ON THE WHOLE ARMOUR OF GOD.

Finally, be strong in the Lord, and in the strength of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. *Eph.* vi. 10-11.

BENEDICTION.

Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in uncorruptness. *Eph.* vi. 23-24.

WRITES EPISTLE TO THE PHILIPPIANS FROM ROME.[1]

A.D. 62. Autumn.

Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons: Grace to you and peace from God our Father and the Lord Jesus Christ. *Phil.* i. 1-2.

A PRISONER AT ROME.

Now I would have you know, brethren, that the things *which happened* unto me have fallen out rather unto the progress of the gospel; so that my bonds became manifest in Christ throughout the whole prætorian guard, and to all the rest; and that most of the brethren in the Lord, being confident through my bonds, are more abundantly bold to speak the word of God with- *Phil.* i. 12-18.

[1] For this order see C. & H., ii. 423, note. For reasons for placing this epistle first, see Lightfoot on Philippians, p. 40.

out fear. Some indeed preach Christ even of envy and strife; and some also of good will: the one *do it* of love, knowing that I am set for the defence of the gospel: but the other proclaim Christ of faction, not sincerely, thinking to raise up affliction for me in my bonds.

All the saints salute you, especially they that are of Cæsar's household. *Phil.* iv. 22.

SENT BY EPAPHRODITUS.

But I counted it necessary to send to you Epaphroditus, my brother and fellow-worker and fellow-soldier, and your messenger and minister to my need. *Phil.* ii. 25.

But I have all things, and abound: I am filled, having received from Epaphroditus the things *that came* from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God. *Phil.* iv. 18.

OCCASION. THANKS GOD FOR THEIR FELLOWSHIP.

I thank my God upon all my remembrance of you, always in every supplication of mine on behalf of you all making my supplication with joy, for your fellowship in furtherance of the gospel from the first day until now. *Phil.* i. 3-5.

EFFECT OF HIS IMPRISONMENT.

Now I would have you know, brethren, that the things *which happened* unto me have fallen out rather unto the progress of the gospel. *Phil.* i. 12.

HAVE THE MIND OF CHRIST.

If there is therefore any comfort in Christ, if any consolation of love, if any fellowship of the *Phil.* ii. 1-2.

Spirit, if any tender mercies and compassions, fulfil ye my joy, that ye be of the same mind, having the same love, being of one accord, of one mind.

WORK OUT SALVATION.

So then, my beloved, even as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to work, for his good pleasure. *Phil.* ii. 12-13.

HOPES TO SEND TIMOTHY.

But I hope in the Lord Jesus to send Timothy shortly unto you, that I also may be of good comfort, when I know your state. For I have no man like-minded, who will care truly for your state. *Phil.* ii. 19-20.

SENDS EPAPHRODITUS.

But I counted it necessary to send to you Epaphroditus, my brother and fellow-worker and fellow-soldier, and your messenger and minister to my need; since he longed after you all, and was sore troubled, because ye had heard that he was sick. *Phil.* ii. 25-26.

REJOICE IN THE LORD.

Finally, my brethren, rejoice in the Lord. *Phil.* iii. 1.

Rejoice in the Lord alway: again I will say, Rejoice. *Phil.* iv. 4.

TRUST NOT IN THE FLESH.

Beware of the dogs, beware of the evil workers, beware of the concision; for we are the circum- *Phil.* iii. 2-4.

cision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh: though I myself might have confidence even in the flesh: if any other man thinketh to have confidence in the flesh, I yet more.

IMITATE HIS EXAMPLE.

Brethren, be ye imitators together of me, and mark them which so walk even as ye have us for an ensample. *Phil.* iii. 17.

STAND FAST IN THE LORD.

Wherefore, my brethren beloved and longed for, my joy and crown, so stand fast in the Lord, my beloved. *Phil.* iv. 1.

SUNDRY EXHORTATIONS.

I exhort Euodia, and I exhort Syntyche, to be of the same mind in the Lord. Yea, I beseech thee also, true yokefellow, help these women, for they laboured with me in the gospel, with Clement also, and the rest of my fellow-workers, whose names are in the book of life. *Phil.* iv. 2-3.

Let your forbearance be known unto all men. The Lord is at hand. In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus. *Phil.* iv. 5-9.

Finally, brethren, whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of

good report; if there be any virtue, and if there be any praise, think on these things. The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you.

HIS GREAT JOY IN THEIR CARE FOR HIM.

But I rejoice in the Lord greatly, that now at length ye have revived your thought for me; wherein ye did indeed take thought, but ye lacked opportunity. *Phil.* iv. 10.

PAUL'S BENEDICTION.

The grace of the Lord Jesus Christ be with your spirit. *Phil.* iv. 23.

VIII. RELEASE AND SUBSEQUENT LIFE.[1]

A.D. 63. Spring.

HIS PLAN SOON TO VISIT COLOSSÆ.

But withal prepare me also a lodging: for I hope that through your prayers I shall be granted unto you. *Philem.* i. 22.

[1] The life of Paul from this time is largely conjectural, and authorities are very much divided. Some hold that he was put to death at this time, and for that reason the Acts ends so abruptly.

On this theory, however, there is no way to account for the writing of the epistles to Timothy and Titus, and the facts mentioned therein. The text shows the authority for the chronological order, C. & H., chap. xxvii.

Lewin's arrangement is as follows: — Released A. D. 63; in Spain six months; goes to Jerusalem (Heb. xiii. 23), autumn of A. D. 63; to Antioch, winter of A. D. 63–64; to Ephesus, spring of A. D. 64; to Crete (Titus i. 5); to

HIS PLAN SOON TO BE IN PHILIPPI.

But I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better: yet to abide in the flesh is more needful for your sake. And having this confidence, I know that I shall abide, yea, and abide with you all, for your progress and joy in the faith; that your glorying may abound in Christ Jesus in me through my presence with you again. Only let your manner of life be worthy of the gospel of Christ: that, whether I come and see you or be absent, I may hear of your state, that ye stand fast in one spirit, with one soul striving for the faith of the gospel. *Phil.* i. 23-27.

Him therefore I hope to send forthwith, so soon as I shall see how it will go with me: but I trust in the Lord that I myself also shall come shortly. *Phil.* ii. 23-24.

MAKES HIS PROPOSED VISIT TO MACEDONIA AND ASIA MINOR. MAKES HIS LONG DESIRED VISIT TO SPAIN. A.D. 64-65.

Wherefore also I was hindered these many times from coming to you: but now, having no more any place in these regions, and having these many years a longing to come unto you, *Rom.* xv. 22-24

Ephesus; to Macedonia (1 Tim. i. 3); to Philippi (Philippians ii. 24); to Corinth; to Nicopolis, winter of 64–65 (Titus iii. 12); to Troas, spring A. D. 65 (2 Tim. iv. 13), where he is arrested and taken to Ephesus (2 Tim. i. 18), and sent a prisoner to Rome, *via* Miletus (2 Tim. iv. 30) and Corinth (2 Tim. iv. 20). He was tried, spring of A. D. 66, and acquitted on the first count. His second trial was held May or June A. D. 66, and his martyrdom occurred June 29, A. D. 66.

whensoever I go unto Spain (for I hope to see you in my journey, and to be brought on my way thitherward by you, if first in some measure I shall have been satisfied with your company).

They of[1] Italy salute you.[2] *Heb.* xiii. 24.

Yea, I beseech thee also, true yokefellow, help these women, for they laboured with me in the gospel, with Clement[3] also, and the rest of my fellow-workers, whose names are in the book of life. *Phil.* iv. 3.

VISITS ASIA MINOR. LEAVING TIMOTHY AT EPHESUS HE GOES INTO MACEDONIA. A.D. 66.

As I exhorted thee to tarry at Ephesus, when I was going into Macedonia, that thou mightest charge certain men not to teach a different doctrine, neither to give heed to fables and endless 1 *Tim.* i. 3-4.

[1] "They of" add marg. Or, *The* brethren *from.*— *Am. Com.*

[2] If Paul wrote Hebrews this reference has much force.

[3] Clement here mentioned was afterwards Bishop of Rome, A. D. 95. Writing from Rome he expressly asserts that Paul had preached "in the East and in the West," and that he had instructed the whole world in righteousness, and "had gone to the extremity of the West" before his martyrdom.

Muratori's Canon (A. D. 170): "Luke omits the journey of Paul from Rome to Spain."

Eusebius (Fourth Century): "After defending himself successfully, it is currently reported that the Apostle again went forth to proclaim the Gospel, and afterwards came to Rome a second time and was martyred under Nero."

Chrysostom (died A. D. 407): "Saint Paul after his residence in Rome departed to Spain."

Jerome (died 420): "Paul was dismissed by Nero that he might preach the Gospel in the West."

genealogies, the which minister questionings, rather than a dispensation of God which is in faith; *so do I now*.

These things write I unto thee, hoping to come unto thee shortly; but if I tarry long, that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth. 1 *Tim.* ii. 14-15.

Till I come, give heed to reading, to exhortation, to teaching. 1 *Tim.* iv. 13.

WRITES FIRST EPISTLE TO TIMOTHY FROM MACEDONIA. A.D. 67. Summer.

Paul, an apostle of Christ Jesus according to the commandment of God our Saviour, and Christ Jesus our hope; unto Timothy, my true child in faith: Grace, mercy, peace, from God the Father and Christ Jesus our Lord. 1 *Tim.* i. 1-2.

As I exhorted thee to tarry at Ephesus, when I was going into Macedonia. 1 *Tim.* i. 3.

OCCASION. CHARGE TO TIMOTHY.

That thou mightest charge certain men not to teach a different doctrine, neither to give heed to fables and endless genealogies, the which minister questionings, rather than a dispensation of God which is in faith; *so do I now*. 1 *Tim.* i. 4.

PAUL THANKS GOD FOR HIS OWN MINISTRY.

I thank him that enabled me, *even* Christ Jesus our Lord, for that he counted me faithful, appointing me to *his* service. 1 *Tim.* i. 12.

WAR THE GOOD WARFARE.

This charge I commit unto thee, my child Timothy, according to the prophecies which went before on thee, that by them thou mayest war the good warfare

1 *Tim.* i. 18.

CONCERNING PRAYER.

I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity.

1 *Tim.* ii. 1-2.

THE OFFICE AND CHARACTER OF A BISHOP.

Faithful is the saying, If a man seeketh the office of a bishop, he desireth a good work.

1 *Tim.* iii. 1.

WHY HE WRITES.

These things write I unto thee, hoping to come unto thee shortly; but if I tarry long, that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth.

1 *Tim.* iii. 14-15.

REMIND THE BRETHREN OF DANGERS.

But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of devils.

1 *Tim.* iv. 1.

If thou put the brethren in mind of these things, thou shalt be a good minister of Christ Jesus, nourished in the words of the faith, and of the good doctrine which thou hast followed *until now*.

1 *Tim.* iv. 6.

CHARGES CONCERNING HIMSELF.

Let no man despise thy youth; but be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity. Till I come, give heed to reading, to exhortation, to teaching. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Be diligent in these things; give thyself wholly to them; that thy progress may be manifest unto all. Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee. 1 *Tim.* iv. 12-16.

CHARGE CONCERNING ELDERS.

Rebuke not an elder, but exhort him as a father; the younger men as brethren. 1 *Tim.* v. 1.

Let the elders that rule well be counted worthy of double honour, especially those who labour in the word and in teaching. 1 *Tim.* v. 17.

CONCERNING SERVANTS.

Let as many as are servants under the yoke count their own masters worthy of all honour, that the name of God and the doctrine be not blasphemed. 1 *Tim.* vi. 1.

CONCERNING TEACHERS OF FALSE DOCTRINE.

If any man teacheth a different doctrine, and consenteth not to sound words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness. 1 *Tim.* vi. 3.

CONCERNING HIMSELF.

But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of the faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses. I charge thee in the sight of God, who quickeneth all things, and of Christ Jesus, who before Pontius Pilate witnessed the good confession; that thou keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus Christ. 1 *Tim.* vi. 11-14.

CHARGE CONCERNING THE RICH.

Charge them that are rich in this present world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy. 1 *Tim.* vi. 17.

CONCLUDING CHARGE.

O Timothy, guard that which is committed unto *thee*, turning away from the profane babblings and oppositions of the knowledge which is falsely so called; which some professing have erred concerning the faith. 1 *Tim.* vi. 20-21.

PAUL'S BENEDICTION.

Grace be with you. 1 *Tim.* vi. 21.

VISITS CRETE, WHERE HE LEAVES TITUS. A.D. 67.

For this cause left I thee in Crete, that thou shouldest set in order the things that were wanting, and appoint elders in every city, as I gave thee charge. *Titus*, i. 5.

STOPS AT TROAS.

The cloke that I left at Troas with Carpus, bring when thou comest, and the books, especially the parchments. 2 *Tim.* iv. 13.

VISITS EPHESUS.[1]

These things write I unto thee, hoping to come unto thee shortly. 1 *Tim.* iii. 14.

WRITES TO TITUS AT CRETE FROM EPHESUS.[2] A.D. 67.

Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the knowledge of the truth which is according to godliness in hope of eternal life, to Titus, my true child after a common faith: Grace and peace from God the Father and Christ Jesus our Saviour. *Titus*, i. 1, 4.

AT CRETE.

For this cause left I thee in Crete, that thou shouldest set in order the things that were wanting, and appoint elders in every city, as I gave thee charge. *Titus*, i. 5.

WRITTEN WHEN ABOUT TO GO TO NICOPOLIS.

When I shall send Artemas unto thee, or Tychicus, give diligence to come unto me to Nicopolis: for there I have determined to winter. *Titus*, iii. 12.

SENT BY ZENAS AND APOLLOS.

Set forward Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them. *Titus*, iii. 13.

[1] C. & H., ii., 448, 461. [2] C. & H., ii., 461.

OCCASION, TITUS TO APPOINT ELDERS IN THE CHURCHES.

For this cause left I thee in Crete, that thou shouldest set in order the things that were wanting, and appoint elders in every city, as I gave thee charge. *Titus*, i. 5.

WARNING AGAINST DECEIVERS.

For there are many unruly men, vain talkers and deceivers, specially they of the circumcision, whose mouths must be stopped; men who overthrow whole houses, teaching things which they ought not, for filthy lucre's sake. *Titus*, i. 10-11.

CHARGE CONCERNING THE AGED AND THE YOUNG MEN AND WOMEN AND SERVANTS.

But speak thou the things which befit the sound doctrine: that aged men be temperate, grave, sober-minded, sound in faith, in love, in patience. *Titus*, ii. 1-2.

RELATION TO RULERS.

Put them in mind to be in subjection to rulers, to authorities, to be obedient, to be ready unto every good work. *Titus*, iii. 1.

PERSONAL CHARGES.

In all things shewing thyself an ensample of good works; in thy doctrine *shewing* uncorruptness, gravity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of us. *Titus*, ii. 7-8.

These things speak and exhort and reprove with all authority. Let no man despise thee. *Titus*, ii. 15.

But shun foolish questionings, and genealogies, and strifes, and fightings about the law; for they are unprofitable and vain. *Titus*, iii. 9.

TO COME TO HIM AT NICOPOLIS.

When I shall send Artemas unto thee, or Tychicus, give diligence to come unto me to Nicopolis: for there I have determined to winter. *Titus*, iii. 12.

COMMENDS ZENAS AND APOLLOS.

Set forward Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them. *Titus*, iii. 13.

PAUL'S BENEDICTION.

Grace be with you all. *Titus*, iii. 15.

GOES TO NICOPOLIS VIA MILETUS AND CORINTH. A.D. 67.

Erastus abode at Corinth: but Trophimus I left at Miletus sick. 2 *Tim.* iv. 20.

SPENDS WINTER AT NICOPOLIS.

When I shall send Artemas unto thee, or Tychicus, give diligence to come unto me to Nicopolis: for there I have determined to winter. *Titus*, iii. 12.

PAUL A PRISONER IN ROME. A.D. 68. Spring.

Be not ashamed therefore of the testimony of our Lord, nor of me his prisoner: but suffer hardship with the gospel according to the power of God. 2 *Tim.* i. 8.

The Lord grant mercy unto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chain; but, when he was in 2 *Tim.* i. 16-18.

Rome, he sought me diligently, and found me (the Lord grant unto him to find mercy of the Lord in that day); and in how many things he ministered at Ephesus, thou knowest very well.

FORSAKEN BY PHYGELLUS AND HERMOGENES.

This thou knowest, that all that are in Asia turned away from me; of whom are Phygelus and Hermogenes. 2 *Tim.* i. 15.

ALEXANDER THE COPPERSMITH HIS ENEMY.

Alexander the coppersmith did me much evil: the Lord will render to him according to his works: of whom be thou ware also; for he greatly withstood our words. 2 *Tim.* iv. 14-15

FORSAKEN AT HIS TRIAL.

At my first defence no one took my part, but all forsook me: may it not be laid to their account. But the Lord stood by me, and strengthened me; that through me the message might be fully proclaimed, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. 2 *Tim.* iv. 16-17.

DEMAS FORSAKES HIM.

Demas forsook me, having loved this present world, and went to Thessalonica. 2 *Tim.* iv. 10.

SENDS CRESCENS TO GALATIA AND TITUS TO DALMATIA.

Crescens to Galatia, Titus to Dalmatia. 2 *Tim.* iv. 10.

LUKE REMAINS WITH HIM.

Only Luke is with me. 2 *Tim.* iv. 10.

ERASTUS AT CORINTH, TROPHIMUS AT MILETUS.

Erastus abode at Corinth: but Trophimus I left at Miletus sick. 2 *Tim.* iv. 20.

COMFORTED BY THE VISIT OF ONESIPHORUS.

The Lord grant mercy unto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chain; but, when he was in Rome, he sought me diligently, and found me (the Lord grant unto him to find mercy of the Lord in that day); and in how many things he ministered at Ephesus, thou knowest very well. 2 *Tim.* i. 16-18.

SENDS TYCHICUS TO EPHESUS.

But Tychicus I sent to Ephesus. 2 *Tim.* iv. 12.

ANXIOUS TO HAVE TIMOTHY COME TO HIM.

Night and day longing to see thee. 2 *Tim.* i. 4.
Do thy diligence to come shortly unto me. iv. 9.
Do thy diligence to come before winter. iv. 21.

TO BRING HIS CLOAK AND PARCHMENTS FROM TROAS.

The cloke that I left at Troas with Carpus, bring when thou comest, and the books, especially the parchments. 2 *Tim.* iv. 13.

ABOUT TO DIE.[1]

For I am already being offered, and the time of my departure is come. 2 *Tim.* iv. 6.

[1] For Paul's personal faith, see Appendix K.

ALIVE WHEN SECOND EPISTLE OF PETER WAS WRITTEN.

And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given to him, wrote unto you; as also in all *his* epistles, speaking in them of these things; wherein are some things hard to be understood, which the ignorant and unstedfast wrest, as *they do* also the other scriptures, unto their own destruction. 2 *Peter*, iii. 15-16.

TRIUMPHANT FAITH.

For the which cause I suffer also these things: yet I am not ashamed; for I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day. 2 *Tim.* i. 12.

I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day: and not only to me, but also to all them that have loved his appearing. 2 *Tim.* iv. 7-8.

The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom: to whom *be* the glory for ever and ever. Amen. 2 *Tim.* iv. 18.

MARTYRDOM.[1]

[1] C. & H., ii., 486, 487. Lewin, ii., 384.

WRITES THE SECOND EPISTLE TO TIMOTHY.

A.D. 68
Spring.

Paul, an apostle of Christ Jesus by the will of God, according to the promise of the life which is in Christ Jesus, to Timothy, my beloved child: Grace, mercy, peace, from God the Father and Christ Jesus our Lord. 2 *Tim.* i. 1-2.

TO TIMOTHY AT EPHESUS.

The Lord grant mercy unto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chain; but, when he was in Rome, he sought me diligently, and found me (the Lord grant unto him to find mercy of the Lord in that day); and in how many things he ministered at Ephesus, thou knowest very well. 2 *Tim.* i. 16-18.

Salute Prisca and Aquila, and the house of Onesiphorus. 2 *Tim.* iv. 19.

WHILE A PRISONER AT ROME.

Be not ashamed therefore of the testimony of our Lord, nor of me his prisoner: but suffer hardship with the gospel according to the power of God. 2 *Tim.* i. 8.

Wherein I suffer hardship unto bonds, as a malefactor; but the word of God is not bound. 2 *Tim.* ii. 9.

OCCASION, — CHARGES TO TIMOTHY.

For the which cause I put thee in remembrance that thou stir up the gift of God, which is in thee through the laying on of my hands. 2 *Tim.* i. 6.

Be not ashamed therefore of the testimony of 2 *Tim.* i. 8.

our Lord, nor of me his prisoner: but suffer hardship with the gospel according to the power of God.

Thou therefore, my child, be strengthened in the grace that is in Christ Jesus. And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Suffer hardship with *me*, as a good soldier of Christ Jesus. 2 *Tim.* ii. 1-3.

Of these things put them in remembrance, charging *them* in the sight of the Lord, that they strive not about words, to no profit, to the subverting of them that hear. Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth. But shun profane babblings. 2 *Tim.* ii. 14-16.

But flee youthful lusts, and follow after righteousness, faith, love, peace, with them that call on the Lord out of a pure heart. But foolish and ignorant questionings refuse, knowing that they gender strifes. And the Lord's servant must not strive, but be gentle towards all, apt to teach, forbearing, in meekness correcting them that oppose themselves. 2 *Tim.* ii. 22-25.

But know this, that in the last days grievous times shall come. 2 *Tim.* iii. 1.

But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. 2 *Tim.* iii. 14-15.

I charge *thee* in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching. 2 *Tim.* iv. 1-2.

But be thou sober in all things, suffer hardship, do the work of an evangelist, fulfil thy ministry. 2 *Tim.* iv. 5.

URGES TIMOTHY TO COME TO HIM.

Do thy diligence to come shortly unto me. 2 *Tim.* iv. 9.
Do thy diligence to come before winter. iv. 21.

NEWS ITEMS AND SALUTATIONS.

For Demas forsook me, having loved this present world, and went to Thessalonica; Crescens to Galatia, Titus to Dalmatia. Only Luke is with me. Take Mark, and bring him with thee: for he is useful to me for ministering. But Tychicus I sent to Ephesus. 2 *Tim* iv. 10-1

Salute Prisca and Aquila, and the house of Onesiphorus. Erastus abode at Corinth: but Trophimus I left at Miletus sick. Eubulus saluteth thee, and Pudens, and Linus, and Claudia, and all the brethren. 2 *Tim* iv. 19-2

RESULT OF THE FIRST HEARING AT HIS TRIAL.

At my first defence no one took my part, but all forsook me: may it not be laid to their account. But the Lord stood by me, and strengthened me; that through me the message might be fully proclaimed, and that all the Gentiles might hear: and I was delivered out of the mouth of 2 *Tim* iv. 16-

the lion. The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom: to whom *be* the glory for ever and ever. Amen.

PAUL'S BENEDICTION.

The Lord be with thy spirit. Grace be with you. *2 Tim.* iv. 22.

EPISTLE TO THE HEBREWS.

THE WRITER[1] WELL ACQUAINTED WITH THOSE TO WHOM HE WRITES.

Pray for us: for we are persuaded that we have a good conscience, desiring to live honestly in all things. And I exhort *you* the more exceedingly to do this, that I may be restored to you the sooner. *Heb.* xiii. 18-19.

THEY HAD NOT SEEN CHRIST.

How shall we escape, if we neglect so great salvation? which having at the first been spoken through the Lord, was confirmed unto us by them that heard. *Heb.* ii. 3.

A FRIEND OF TIMOTHY, WHO HOPES TO COME TO THEM WITH HIM.

Know ye that our brother Timothy hath been set at liberty; with whom, if he come shortly, I will see you. *Heb.* xiii. 23.

[1] The authorship of this epistle has been ascribed to Paul, and to Luke or Clement writing for Paul, and to Barnabas, and to Apollos.

We insert it among Paul's writings with an interrogation, believing, however, the traditional view to be correct. C. & H., chap. xxviii.

THE TIME. THE TEMPLE STILL STANDING.

Now if he were on earth, he would not be a priest at all, seeing there are those who offer the gifts according to the law. *Heb.* viii. 4.

Now these things having been thus prepared, the priests go in continually into the first tabernacle, accomplishing the services. *Heb.* ix. 6.

AFTER TIMOTHY WAS SET AT LIBERTY.

Know ye that our brother Timothy hath been set at liberty; with whom, if he come shortly, I will see you. *Heb.* xiii. 23

But I hope in the Lord Jesus to send Timothy shortly unto you, that I also may be of good comfort, when I know your state. *Phil.* ii. 19.

Him therefore I hope to send forthwith, so soon as I shall see how it will go with me: but I trust in the Lord that I myself also shall come shortly. *Phil.* ii. 23-2

Do thy diligence to come shortly unto me. 2 *Tim* iv. 9.

TO WHOM WRITTEN. THEY HAD MINISTERED TO THOSE IN BONDS.

For God is not unrighteous to forget your work and the love which ye shewed toward his name, in that ye ministered unto the saints, and still do minister. *Heb.* vi. 10.

For ye both had compassion on them that were in bonds, and took joyfully the spoiling of your possessions, knowing that ye yourselves have a better possession and an abiding one. *Heb.* x. 34.

THEY HAD BEEN PERSECUTED.

But call to remembrance the former days, in which, after ye were enlightened, ye endured a *Heb.* x. 32-3

great conflict of sufferings; partly, being made a gazing-stock both by reproaches and afflictions; and partly, becoming partakers with them that were so used.

THEY WERE NOW IN DANGER.

For consider him that hath endured such gainsaying of sinners against themselves, that ye wax not weary, fainting in your souls. Ye have not yet resisted unto blood, striving against sin: and ye have forgotten the exhortation, which reasoneth with you as with sons, *Heb.* xii. 3-6.

My son, regard not lightly the chastening of the Lord,
Nor faint when thou art reproved of him;
For whom the Lord loveth he chasteneth,
And scourgeth every son whom he receiveth.

THE PLACE.

They of[1] Italy salute you. *Heb.* xiii. 24.

THE TOPIC. GOD HAS SPOKEN TO US BY HIS SON.

God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in *his* Son. *Heb.* i. 1-2.

THE SON OUTRANKS AND RULES ANGELS.

Whom he appointed heir of all things, through whom also he made the worlds; who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word *Heb.* i. 5-6.

[1] "They of" add marg. Or, *The* brethren *from.*—*Am. Com.*

of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high; having become by so much better than the angels, as he hath inherited a more excellent name than they.

GIVE EARNEST HEED TO HIS WORDS.

Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away *from them*. For if the word spoken through angels proved stedfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation? which having at the first been spoken through the Lord, was confirmed unto us by them that heard; God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Ghost, according to his own will. *Heb.* ii. 1-4.

HE IS A MERCIFUL AND FAITHFUL HIGH PRIEST.

Wherefore it behoved him in all things to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted. *Heb.* ii. 17-18

GREATER THAN MOSES.

Wherefore, holy brethren, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, *even* Jesus; who was faithful *Heb.* iii. 1-3.

to him that appointed him, as also was Moses in all his house. For he hath been counted worthy of more glory than Moses, by so much as he that built the house hath more honour than the house.

WARNING AGAINST UNBELIEF.

Take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief, in falling away from the living God. *Heb.* iii. 12.

Let us fear therefore, lest haply, a promise being left of entering into his rest, any one of you should seem to have come short of it. *Heb.* iv. 1.

DRAW NEAR TO HIM.

Having then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as *we are*, *yet* without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help *us* in time of need. *Heb.* iv. 14-16

HE OUTRANKS AARON.

And no man taketh the honour unto himself, but when he is called of God, even as was Aaron. So Christ also glorified not himself to be made a high priest, but he that spake unto him, *Heb.* v. 4-6.

Thou art my Son,
This day have I begotten thee:

as he saith also in another *place*,

Thou art a priest for ever
After the order of Melchizedek.

LIKE MELCHIZEDEK.

And having been made perfect, he became unto all them that obey him the author of eternal salvation; named of God a high priest after the order of Melchizedek. *Heb.* v. 9-10.

FITTED TO BE OUR HIGH PRIEST.

For such a high priest became us, holy, guileless, undefiled, separated from sinners, and made higher than the heavens; who needeth not daily, like those high priests, to offer up sacrifices, first for his own sins, and then for the *sins* of the people: for this he did once for all, when he offered up himself. For the law appointeth men high priests, having infirmity; but the word of the oath, which was after the law, *appointeth* a Son, perfected for evermore. *Heb.* vi. 26-2

Now in the things which we are saying the chief point *is this:* We have such a high priest, who sat down on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man. *Heb.* viii. 1-2

THE FIRST COVENANT.

Now even the first *covenant* had ordinances of divine service, and its sanctuary, *a sanctuary* of this world. *Heb.* ix. i.

A NEW COVENANT.

But Christ having come a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor yet through *Heb.* ix. 11-

the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption. For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God? And for this cause he is the mediator of a new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, they that have been called may receive the promise of the eternal inheritance.

THE LAW AND CHRIST.

For the law having a shadow of the good *things* to come, not the very image of the things, they can never with the same sacrifices year by year, which they offer continually, make perfect them that draw nigh. But he, when he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made the footstool of his feet. For by one offering he hath perfected for ever them that are sanctified. *Heb.* x. 1, *Heb.* x. 12-14.

CONCLUSION.

Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh; and *having* a great priest over the house of God; *Heb.* x. 19-23.

let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience, and our body washed with pure water: let us hold fast the confession of our hope that it waver not; for he is faithful that promised.

WHAT FAITH IS.

Now faith is the assurance of *things* hoped for, the proving of things not seen. *Heb.* xi. 1.

WITNESSES FOR THE FAITH.

Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of *our* faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God. *Heb.* xii. 1-2

THEIR PRIVILEGES.

But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly and church of the firstborn who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of a new covenant, and to the blood of sprinkling that speaketh better than *that of* Abel. *Heb.* xii. 22-24.

HEAR THE SON OF GOD.

See that ye refuse not him that speaketh. For if they escaped not, when they refused him that *Heb.* xii. 25

warned *them* on earth, much more *shall not* we *escape*, who turn away from him that *warneth* from heaven.

EXHORTATIONS.

Let love of the brethren continue. Forget not to shew love unto strangers: for thereby some have entertained angels unawares. *Heb.* xiii. 1-2.

Remember them that had the rule over you, which spake unto you the word of God; and considering the issue of their life, imitate their faith. *Heb.* xiii. 7.

BENEDICTIONS.

Now the God of peace, who brought again from the dead the great shepherd of the sheep with the blood of the eternal covenant, *even* our Lord Jesus, make you perfect in every good thing to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ; to whom *be* the glory for ever and ever. Amen. *Heb.* xiii. 20-21.

Grace be with you all. Amen.[1] *Heb.* xiii. 25.

[1] The similarity of this benediction to that of Paul in his epistles is noteworthy.

APPENDICES.

APPENDIX A.

REVELATIONS OF CHRIST.

At Conversion.

And as he journeyed, it came to pass that he drew nigh unto Damascus: and suddenly there shone round about him a light out of heaven: and he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And he *said*, I am Jesus whom thou persecutest: but rise, and enter into the city, and it shall be told thee what thou must do. And the men that journeyed with him stood speechless, hearing the voice, but beholding no man. Acts ix. 3-7.

SECOND ACCOUNT.

And it came to pass, that, as I made my journey, and drew nigh unto Damascus, about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. And they that were with me beheld indeed the light, but they heard not the voice of him that Acts xxii. 6-11.

spake to me. And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

THIRD ACCOUNT.

Whereupon as I journeyed to Damascus with the authority and commission of the chief priests, at midday, O king, I saw on the way a light from heaven, above the brightness of the sun, shining round about me and them that journeyed with me. And when we were all fallen to the earth, I heard a voice saying unto me in the Hebrew language, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the goad. And I said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I send thee, to open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me. Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision. Acts xxvi. 12-19.

And it came to pass, that, when I had returned to Jerusalem, and while I prayed in the temple, I fell into a trance, and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: because they will not receive of thee testimony concerning me. Acts xxii. 17-18.

And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Ghost to speak the word in Asia; and when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not: and passing by Mysia, they came down to Troas. And a vision appeared to Paul in the night; There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us. And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us for to preach the gospel unto them. Acts xvi. 6-10.

And the Lord said unto Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to harm thee: for I have much people in this city. Acts xviii. 9-10.

And the night following the Lord stood by him, and said, Be of good cheer: for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome. Acts xxiii. 11.

And now I exhort you to be of good cheer: for there shall be no loss of life among you, but Acts xxvii. 22-24.

only of the ship. For there stood by me this night an angel of the God whose I am, whom also I serve, saying, Fear not, Paul; thou must stand before Cæsar: and lo, God hath granted thee all them that sail with thee.

But unto us God revealed *them* through the Spirit: for the Spirit searcheth all things, yea, the deep things of God. For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God. But we received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us by God. Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; comparing spiritual things with spiritual. 1 *Cor.* ii. 10-13.

Am I not free? am I not an apostle? have I not seen Jesus our Lord? are not ye my work in the Lord? If to others I am not an apostle, yet at least I am to you: for the seal of mine apostleship are ye in the Lord. 1 *Cor.* ix. 1-2.

For I received of the Lord that which also I delivered unto you, how that the Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, This is my body, which is for you: this do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as oft as ye drink *it*, in remembrance of me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come. 1 *Cor.* xi. 23-26.

For I delivered unto you first of all that which also I received, how that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures; and that he appeared to Cephas; then to the twelve; then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep; then he appeared to James; then to all the apostles; and last of all, as unto one born out of due time, he appeared to me also. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. 1 *Cor.* xv. 3-9.

I must needs glory, though it is not expedient; but I will come to visions and revelations of the Lord. I know a man in Christ, fourteen years ago (whether in the body, I know not; or whether out of the body, I know not; God knoweth), such a one caught up even to the third heaven. And I know such a man (whether in the body, or apart from the body, I know not; God knoweth), how that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter. On behalf of such a one will I glory: but on mine own behalf I will not glory, save in *my* weaknesses. For if I should desire to glory, I shall not be foolish; for I shall speak the truth: but I forbear, lest any man should account of me above that which he seeth me *to be*, or heareth from me. And by reason of the exceeding greatness of the revelations — wherefore, that I should not be exalted overmuch, 2 *Cor.* xii. 1-7.

there was given to me a thorn in the flesh, a messenger of Satan to buffet me, that I should not be exalted overmuch.

For I make known to you, brethren, as touching the gospel which was preached by me, that it is not after man. For neither did I receive it from man, nor was I taught it, but *it came to me* through revelation of Jesus Christ. *Gal.* i. 11-12.

But when it was the good pleasure of God, who separated me, *even* from my mother's womb, and called me through his grace, to reveal his Son in me, that I might preach him among the Gentiles; immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me: but I went away into Arabia; and again I returned unto Damascus. *Gal.* i. 16-17.

Then after the space of fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with me. And I went up by revelation; and I laid before them the gospel which I preach among the Gentiles. *Gal.* ii. 1-2.

For this cause I Paul, the prisoner of Christ Jesus in behalf of you Gentiles,—if so be that ye have heard of the dispensation of that grace of God which was given me to you-ward; how that by revelation was made known unto me the mystery, as I wrote afore in few words, whereby, when ye read, ye can perceive my understanding in the mystery of Christ; which in other generations was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets in the Spirit; *to wit*, that the *Eph.* iii. 1-12.

Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel, whereof I was made a minister, according to the gift of that grace of God which was given me according to the working of his power. Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ; and to make all men see what is the dispensation of the mystery which from all ages hath been hid in God who created all things; to the intent that now unto the principalities and the powers in the heavenly *places* might be made known through the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: in whom we have boldness and access in confidence through our faith in him.

APPENDIX B.

PAUL'S APOSTLESHIP.

But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel: for I will shew him how many things he must suffer for my name's sake. Acts ix. 15-16.

SECOND ACCOUNT.

And it came to pass, that, when I had returned to Jerusalem, and while I prayed in the temple, I fell into a trance, and saw him saying unto me, Make haste, and get thee quickly out of Jerusa- Acts xxii. 17-21

lem: because they will not receive of thee testimony concerning me. And I said, Lord, they themselves know that I imprisoned and beat in every synagogue them that believed on thee: and when the blood of Stephen thy witness was shed, I also was standing by, and consenting, and keeping the garments of them that slew him. And he said unto me, Depart: for I will send thee forth far hence unto the Gentiles.

THIRD ACCOUNT.

But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I send thee, to open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me. Acts xxvi. 16-18.

Now there were at Antioch, in the church that was *there*, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrarch, and Saul. And as they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. Then, when they had fasted and prayed and laid their hands on them, they sent them away. Acts xiii. 1

But when the apostles, Barnabas and Paul, Acts xiv. 14-15.

heard of it, they rent their garments, and sprang forth among the multitude, crying out and saying, Sirs, why do ye these things?

Be it known therefore unto you, that this salvation of God is sent unto the Gentiles: they will also hear. Acts xxviii. 28.

Nor seeking glory of men, neither from you, nor from others, when we might have been burdensome, as apostles of Christ. 1 *Thess.* ii. 6.

Paul, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth. 1 *Cor.* i. 1.

For, I think, God hath set forth us the apostles last of all, as men doomed to death: for we are made a spectacle unto the world, and to angels, and to men. 1 *Cor.* iv. 9.

Am I not free? am I not an apostle? have I not seen Jesus our Lord? are not ye my work in the Lord? If to others I am not an apostle, yet at least I am to you: for the seal of mine apostleship are ye in the Lord. 1 *Cor.* ix. 1-2.

If any man thinketh himself to be a prophet, or spiritual, let him take knowledge of the things which I write unto you that they are the commandment of the Lord. 1 *Cor.* xiv. 37.

For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not found vain; but I laboured more abundantly than they all: yet not I but the grace of God which was with me. 1 *Cor.* xv. 9-10.

Are they ministers of Christ? (I speak as one beside himself) I more; in labours more abundantly, in prisons more abundantly, in stripes above measure, in deaths oft. 2 *Cor.* xi. 23.

I am become foolish: ye compelled me; for I ought to have been commended of you: for in nothing was I behind the very chiefest apostles, though I am nothing. Truly the signs of an apostle were wrought among you in all patience by signs and wonders and mighty works. 2 *Cor.* xii. 11-12.

Paul, an apostle (not from men, neither through man, but through Jesus Christ, and God the Father, who raised him from the dead). *Gal.* i. 1.

To whom we gave place in the way of subjection, no, not for an hour; that the truth of the gospel might continue with you. But from those who were reputed to be somewhat (whatsoever they were, it maketh no matter to me: God accepteth not man's person) — they, I say, who were of repute imparted nothing to me: but contrariwise, when they saw that I had been intrusted with the gospel of the uncircumcision, even as Peter with *the gospel* of the circumcision (for he that wrought for Peter unto the apostleship of the circumcision wrought for me also unto the Gentiles); and when they perceived the grace that was given unto me, James and Cephas and John, they who were reputed to be pillars, gave to me and Barnabas the right hands of fellowship, that we should go unto the Gentiles, and they unto the circumcision. *Gal.* ii. 5-9.

But when Cephas came to Antioch, I resisted him to the face, because he stood condemned. *Gal.* ii. 11-12.

For before that certain came from James, he did eat with the Gentiles: but when they came, he drew back and separated himself, fearing them that were of the circumcision.

Paul, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God, which he promised afore by his prophets in the holy scriptures, concerning his Son, who was born of the seed of David according to the flesh, who was declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection of the dead; *even* Jesus Christ our Lord, through whom we received grace and apostleship, unto obedience of faith among all the nations, for his name's sake: among whom are ye also, called *to be* Jesus Christ's: to all that are in Rome, beloved of God, called *to be* saints: Grace to you and peace from God our Father and the Lord Jesus Christ. *Rom.* i. 1-7.

But I speak to you that are Gentiles. Inasmuch then as I am an apostle of Gentiles, I glorify my ministry. *Rom.* xi. 13.

For I will not dare to speak of any things save those which Christ wrought through me, for the obedience of the Gentiles, by word and deed, in the power of signs and wonders, in the power of the Holy Ghost; so that from Jerusalem, and round about even unto Illyricum, I have fully preached the gospel of Christ. *Rom.* xvi. 18-19.

Paul, an apostle of Christ Jesus through the will of God, to the saints which are at Ephesus, and the faithful in Christ Jesus: Grace to you and peace from God our Father and the Lord Jesus Christ. *Eph.* i. 1-2.

For this cause I Paul, the prisoner of Christ Jesus in behalf of you Gentiles, — if so be that ye have heard of the dispensation of that grace of God which was given me to you-ward; how that by revelation was made known unto me the mystery, as I wrote afore in few words, whereby, when ye read, ye can perceive my understanding in the mystery of Christ; which in other generations was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets in the Spirit; *to wit*, that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel, whereof I was made a minister, according to the gift of that grace of God which was given me according to the working of his power. Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ; and to make all men see what is the dispensation of the mystery which from all ages hath been hid in God who created all things; to the intent that now unto the principalities and the powers in the heavenly *places* might be made known through the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: in whom we have boldness and access in confidence through our faith in him. *Eph.* iii. 1-12.

Paul, an apostle of Christ Jesus through the will of God, and Timothy our brother, to the saints *which are* at Colossæ. *Col.* i. 1-2.

Paul, an apostle of Christ Jesus according to I *Tim* i. 1-2.

the commandment of God our Saviour, and Christ Jesus our hope; unto Timothy, my true child in faith: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

For there is one God, one mediator also between God and men, *himself* man, Christ Jesus, who gave himself a ransom for all; the testimony *to be borne* in its own times; whereunto I was appointed a preacher and an apostle (I speak the truth, I lie not), a teacher of the Gentiles in faith and truth. 1 *Tim.* ii. 5-7.

Paul, a servant of God, and an apostle of Jesus Christ. *Titus*, i. 1.

Paul, an apostle of Christ Jesus by the will of God, according to the promise of the life which is in Christ Jesus, to Timothy, my beloved child: Grace, mercy, peace, from God the Father and Christ Jesus our Lord. 2 *Tim.* i. 1-2.

Be not ashamed therefore of the testimony of our Lord, nor of me his prisoner: but suffer hardship with the gospel according to the power of God; who saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal, but hath now been manifested by the appearing of our Saviour Christ Jesus, who abolished death, and brought life and incorruption to light through the gospel, whereunto I was appointed a preacher, and an apostle, and a teacher. 2 *Tim.* 8-11.

And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given to him, 2 *Peter* iii. 15-16

wrote unto you; as also in all *his* epistles, speaking in them of these things; wherein are some things hard to be understood, which the ignorant and unstedfast wrest, as *they do* also the other scriptures, unto their own destruction.

APPENDIX C.

PAUL'S GOSPEL.

And straightway in the synagogues he proclaimed Jesus, that he is the Son of God. And all that heard him were amazed, and said, Is not this he that in Jerusalem made havock of them which called on his name? and he had come hither for this intent, that he might bring them bound before the chief priests. But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is the Christ. Acts ix. 20-

But he whom God raised up saw no corruption. Be it known unto you therefore, brethren, that through this man is proclaimed unto you remission of sins: and by him every one that believeth is justified from all things, from which ye could not be justified by the law of Moses. Acts xiii. 37-39.

And he called for lights, and sprang in, and, trembling for fear, fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house. Acts xvi. 29-31

And Paul, as his custom was, went in unto Acts xvii.

them, and for three sabbath days reasoned with them from the scriptures, opening and alleging, that it behoved the Christ to suffer, and to rise again from the dead; and that this Jesus, whom, *said he*, I proclaim unto you, is the Christ.

And certain also of the Epicurean and Stoic philosophers encountered him. And some said, What would this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached Jesus and the resurrection. Acts xviii. 18.

The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent: inasmuch as he hath appointed a day, in the which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. Acts xviii. 30-31.

How that I shrank not from declaring unto you anything that was profitable, and teaching you publicly, and from house to house, testifying both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus Christ. Acts xx. 20-21.

But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Brethren, I am a Pharisee, a son of Pharisees: touching the hope and resurrection of the dead I am called in question. Acts xxiii. 6.

But this I confess unto thee, that after the Way which they call a sect, so serve I the God of our fathers, believing all things which are according to the law, and which are written in the prophets: having hope toward God, which these Acts xxiv. 14-15.

also themselves look for, that there shall be a resurrection of the just and unjust.

Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come; how that the Christ must suffer, *and* how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles. Acts xxvi. 22-23.

And when they had appointed him a day, they came to him into his lodging in great number; to whom he expounded *the matter*, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning till evening. Acts xxviii. 23.

And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivereth us from the wrath to come. 1 *Thess.* i. 10.

But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, which have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him. 1 *Thess.* iv. 13-14.

And to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus: who shall suffer punishment, *even* eternal destruction from the face of the Lord and from the glory of his might, when he shall come to be glorified in his saints, and to be marvelled 2 *Thess.* i. 7-10.

at in all them that believed (because our testimony unto you was believed) in that day.

But we are bound to give thanks to God alway for you, brethren beloved of the Lord, for that God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth: whereunto he called you through our gospel, to the obtaining of the glory of our Lord Jesus Christ. 2 *Thess.* ii. 13-14.

But we preach Christ crucified, unto Jews a stumblingblock, and unto Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. 1 *Cor.* i. 23-24.

But of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness and sanctification and redemption. 1 *Cor.* i. 30.

And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the mystery of God. For I determined not to know any thing among you save Jesus Christ, and him crucified. 1 *Cor.* ii. 1-11.

And such were some of you: but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God. 1 *Cor.* vi. 11.

Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are saved; *I make known, I say,* in what words I preached it unto you, if ye hold it fast, except ye believed in vain. For I delivered unto you first of all that which also I received, how that 1 *Cor.* xv. 1-4.

Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures.

But and if our gospel is veiled, it is veiled in them that are perishing: in whom the god of this world hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, should not dawn *upon them*. For we preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake. 2 *Cor.* iv. 3-5.

Wherefore if any man is in Christ, *he is* a new creature: the old things are passed away: behold, they are become new. But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation. 2 *Cor.* v. 17-19

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. 2 *Cor.* xiii. 14

We being Jews by nature, and not sinners of the Gentiles, yet knowing that a man is not justified by the works of the law, save through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law: because by the works of the law shall no flesh be justified. *Gal.* ii. 15-1

Even as Abraham believed God, and it was reckoned unto him for righteousness. Know *Gal.* iii. 6-1

therefore that they which be of faith, the same are sons of Abraham. And the scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand unto Abraham, *saying*, In thee shall all the nations be blessed. So then they which be of faith are blessed with the faithful Abraham. For as many as are of the works of the law are under a curse: for it is written, Cursed is every one which continueth not in all things that are written in the book of the law, to do them. Now that no man is justified by the law in the sight of God, is evident: for, The righteous shall live by faith; and the law is not of faith; but, He that doeth them shall live in them. Christ redeemed us from the curse of the law, having become a curse for us: for it is written, Cursed is every one that hangeth on a tree: that upon the Gentiles might come the blessing of Abraham in Christ Jesus; that we might receive the promise of the Spirit through faith.

Gal. iii. 23-27.

But before faith came, we were kept in ward under the law, shut up unto the faith which should afterwards be revealed. So that the law hath been our tutor *to bring us* unto Christ, that we might be justified by faith. But now that faith is come, we are no longer under a tutor. For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ.

Rom. i. 15-17

So, as much as in me is, I am ready to preach the gospel to you also that are in Rome. For I am not ashamed of the gospel: for it is the

power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is revealed a righteousness of God by faith unto faith: as it is written, But the righteous shall live by faith.

But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God through faith in Jesus Christ unto all them that believe; for there is no distinction; for all have sinned, and fallen short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God set forth *to be* a propitiation, through faith, by his blood, to shew his righteousness, because of the passing over of the sins done aforetime, in the forbearance of God; for the shewing, *I say*, of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus. Where then is the glorying? It is excluded. By what manner of law? of works? Nay: but by a law of faith. We reckon therefore that a man is justified by faith apart from the works of the law. *Rom.* iii. 21-28.

Wherefore also it was reckoned unto him for righteousness. Now it was not written for his sake alone, that it was reckoned unto him; but for our sake also, unto whom it shall be reckoned, who believe on him that raised Jesus our Lord from the dead, who was delivered up for our trespasses, and was raised for our justification. *Rom.* iv. 22-25

Being therefore justified by faith, let us have peace with God through our Lord Jesus Christ; *Rom.* v. 1-2.

through whom also we have had our access by faith into this grace wherein we stand; and let us rejoice in hope of the glory of God.

For while we were yet weak, in due season Christ died for the ungodly. For scarcely for a righteous man will one die: for peradventure for the good man some one would even dare to die. But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, shall we be saved from the wrath *of God* through him. For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life; and not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation. *Rom.* v. 6-11.

There is therefore now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death. For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and *as an offering* for sin, condemned sin in the flesh: that the ordinance of the law might be fulfilled in us, who walk not after the flesh but after the spirit. *Rom.* viii. 1-4.

What then shall we say to these things? If God *is* for us, who *is* against us? He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things? Who shall lay any thing to the charge *Rom.* viii. 31-35.

of God's elect? It is God that justifieth; who is he that shall condemn? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword?

Who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love; in whom we have our redemption, the forgiveness of our sins. *Col.* i. 13-14.

For it was the good pleasure *of the Father* that in him should all the fulness dwell; and through him to reconcile all things unto himself, having made peace through the blood of his cross; through him *I say*, whether things upon the earth, or things in the heavens. And you, being in time past alienated and enemies in your mind in your evil works, yet now hath he reconciled in the body of his flesh through death, to present you holy and without blemish and unreproveable before him: if so be that ye continue in the faith, grounded and stedfast, and not moved away from the hope of the gospel which ye heard, which was preached in all creation under heaven; whereof I Paul was made a minister. *Col.* i. 19-23.

Whom we proclaim, admonishing every man and teaching every man in all wisdom that we may present every man perfect in Christ. *Col.* i. 28.

In whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace. *Eph.* i. 7.

For by grace have ye been saved through faith; and that not of yourselves: *it is* the gift of God: not of works, that no man should glory. For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them. *Eph.* ii. 8-10.

But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ. For he is our peace, who made both one, and brake down the middle wall of partition, having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; that he might create in himself of the twain one new man, *so* making peace; and might reconcile them both in one body unto God through the cross, having slain the enmity thereby. *Eph.* ii. 13-16.

Have this mind in you, which was also in Christ Jesus; who, being in the form of God, counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient *even* unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of *things* in heaven and *things* on earth and *things* under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. *Phil.* ii. 5-11.

For there is one God, one mediator also between God and men, *himself* man, Christ Jesus, who gave himself a ransom for all; the testimony 1 *Tim.* i. 5-7.

to be borne in its own times; whereunto I was appointed a preacher and an apostle (I speak the truth, I lie not), a teacher of the Gentiles in faith and truth.

Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. 1 *Tim.* i. 15.

And without controversy great is the mystery of godliness; He who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory. 1 *Tim.* iii. 16.

Looking for the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works. *Titus*, ii. 13-14.

But when the kindness of God our Saviour, and his love toward man, appeared, not by works *done* in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Ghost, which he poured out upon us richly, through Jesus Christ our Saviour; that, being justified by his grace, we might be made heirs according to the hope of eternal life. *Titus*, iii. 4-7.

Who saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal, but hath now been manifested by the appearing of our Saviour Christ Jesus, who abolished death, and 2 *Tim.* i. 9-11.

brought life and incorruption to light through the gospel, whereunto I was appointed a preacher, and an apostle, and a teacher.

APPENDIX D.

PAUL AND PETER.

And when he was come to Jerusalem, he assayed to join himself to the disciples: and they were all afraid of him, not believing that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how at Damascus he had preached boldly in the name of Jesus. And he was with them going in and going out at Jerusalem, preaching boldly in the name of the Lord. Acts ix. 26-29.

Then after three years I went up to Jerusalem to visit Cephas, and tarried with him fifteen days. But other of the apostles saw I none, save James the Lord's brother. *Gal.* i. 18-19.

And certain men came down from Judæa and taught the brethren, *saying*, Except ye be circumcised after the custom of Moses, ye cannot be saved. And when Paul and Barnabas had no small dissension and questioning with them, *the brethren* appointed that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. They therefore, being brought on their way by the church, passed through both Phœnicia and Samaria, declaring the conversion of the Gentiles: Acts xv. 1-11.

and they caused great joy unto all the brethren. And when they were come to Jerusalem, they were received of the church and the apostles and the elders, and they rehearsed all things that God had done with them. But there rose up certain of the sect of the Pharisees who believed, saying, It is needful to circumcise them, and to charge them to keep the law of Moses.

And the apostles and the elders were gathered together to consider of this matter. And when there had been much questioning, Peter rose up, and said unto them,

Brethren, ye know how that a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe. And God, which knoweth the heart, bare them witness, giving them the Holy Ghost, even as he did unto us; and he made no distinction between us and them, cleansing their hearts by faith. Now therefore why tempt ye God, that ye should put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that we shall be saved through the grace of the Lord Jesus, in like manner as they.

Then after the space of fourteen years I went up with Barnabas, taking Titus also with me. *Gal.* ii. 1-21

And I went up by revelation; and I laid before them the gospel which I preach among the Gentiles, but privately before them who were of repute, lest by any means I should be running, or had run, in vain. But not even Titus who was with me, being a Greek, was compelled to be

circumcised: and that because of the false brethren privily brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: to whom we gave place in the way of subjection, no, not for an hour; that the truth of the gospel might continue with you. But from those who were reputed to be somewhat (whatsoever they were, it maketh no matter to me: God accepteth not man's person) — they, I say, who were of repute imparted nothing to me: but contrariwise, when they saw that I had been intrusted with the gospel of the uncircumcision, even as Peter with *the gospel* of the circumcision (for he that wrought for Peter unto the apostleship of the circumcision wrought for me also unto the Gentiles), and when James, Cephas, and John, they who were reputed to be pillars, gave to me and Barnabas the right hands of fellowship, that we should go unto the Gentiles, and they unto the circumcision; only *they would* that we should remember the poor; which very thing I was also zealous to do.

But when Cephas came to Antioch, I resisted him to the face, because he stood condemned. For before that certain came from James, he did eat with the Gentiles: but when they came, he drew back and separated himself, fearing them that were of the circumcision. And the rest of the Jews dissembled likewise with him; insomuch that even Barnabas was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Cephas before *them* all, If thou,

being a Jew, livest as do the Gentiles, and not as do the Jews, how compellest thou the Gentiles to live as do the Jews? We being Jews by nature, and not sinners of the Gentiles, yet knowing that a man is not justified by the works of the law, save through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law: because by the works of the law shall no flesh be justified. But if, while we sought to be justified in Christ, we ourselves also were found sinners, is Christ a minister of sin? God forbid. For if I build up again those things which I destroyed, I prove myself a transgressor. For I through the law died unto the law, that I might live unto God. I have been crucified with Christ; yet I live; *and yet* no longer I, but Christ liveth in me: and that *life* which I now live in the flesh I live in faith, *the faith* which is in the Son of God, who loved me, and gave himself up for me. I do not make void the grace of God: for if righteousness is through the law, then Christ died for nought.

For it hath been signified unto me concerning you, my brethren, by them *which are of the household* of Chloe, that there are contentions among you. Now this I mean, that each one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized into the name of Paul? 1 *Cor.* i. 11–13.

And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul 2 *Peter* iii. 1–

also, according to the wisdom given to him, wrote unto you; as also in all *his* epistles, speaking in them of these things; wherein are some things hard to be understood, which the ignorant and unstedfast wrest, as *they do* also the other scriptures, unto their own destruction.

APPENDIX E.

PAUL, BARNABAS, AND MARK.

And Joseph, who by the apostles was surnamed Barnabas (which is being interpreted, Son of exhortation), a Levite, a man of Cyprus by race, having a field, sold it, and brought the money, and laid it at the apostles' feet. Acts iv. 36-37.

BARNABAS INTRODUCES PAUL TO THE APOSTLES.

And when he was come to Jerusalem, he assayed to join himself to the disciples: and they were all afraid of him, not believing that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how at Damascus he had preached boldly in the name of Jesus. Acts ix. 26-27.

BRINGS PAUL TO ANTIOCH.

They therefore that were scattered abroad upon the tribulation that arose about Stephen travelled as far as Phœnicia, and Cyprus, and Antioch, speaking the word to none save only to Acts xi. 19-26.

Jews. But there were some of them, men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the Greeks also, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number that believed turned unto the Lord. And the report concerning them came to the ears of the church which was in Jerusalem: and they sent forth Barnabas as far as Antioch: who, when he was come, and had seen the grace of God, was glad; and he exhorted them all, that with purpose of heart they would cleave unto the Lord: for he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. And he went forth to Tarsus to seek for Saul: and when he had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together with the church, and taught much people; and that the disciples were called Christians first in Antioch.

GOES WITH PAUL TO JERUSALEM.

And the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judæa: which also they did, sending it to the elders by the hand of Barnabas and Saul. Acts xi. 29.

RETURNS TO ANTIOCH BRINGING MARK.

And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministration, taking with them John whose surname was Mark. Acts xii. 2

GO TOGETHER ON FIRST MISSIONARY TOUR.

Now there were at Antioch, in the church that was *there*, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster brother of Herod the tetrarch, and Saul. And as they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. Then, when they had fasted and prayed and laid their hands on them, they sent them away. Acts xiii. 1-3.

PREACH TO SERGIUS PAULUS AT PAPHOS.

Which was with the proconsul, Sergius Paulus, a man of understanding. The same called unto him Barnabas and Saul, and sought to hear the word of God. Acts xiii. 7.

AT ANTIOCH IN PISIDIA.

And as they went out, they besought that these words might be spoken to them the next sabbath. Now when the synagogue broke up, many of the Jews and of the devout proselytes followed Paul and Barnabas: who, speaking to them, urged them to continue in the grace of God. Acts xiii. 42-43.

TURN TO THE GENTILES.

And the next sabbath almost the whole city was gathered together to hear the word of God. But when the Jews saw the multitudes, they were filled with jealousy, and contradicted the things which were spoken by Paul, and blasphemed. And Paul and Barnabas spake out boldly, and Acts xiii. 44-46.

said, It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles.

But the Jews urged on the devout women of honourable estate, and the chief men of the city, and stirred up a persecution against Paul and Barnabas, and cast them out of their borders. Acts xiii. 50

CALLED GODS AT LYSTRA.

And when the multitudes saw what Paul had done, they lifted up their voice, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercury, because he was the chief speaker. And the priest of Jupiter whose *temple* was before the city, brought oxen and garlands unto the gates, and would have done sacrifice with the multitudes. But when the apostles, Barnabas and Paul, heard of it, they rent their garments, and sprang forth among the multitude, crying out and saying, Sirs, why do ye these things? Acts xiv. 11-15.

SENT TO JERUSALEM ABOUT CIRCUMCISION.

And certain men came down from Judæa and taught the brethren, *saying*, Except ye be circumcised after the custom of Moses, ye cannot be saved. And when Paul and Barnabas had no small dissension and questioning with them, *the brethren* appointed that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. Acts xv. 1-2.

Then after the space of fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with me. *Gal.* ii. 1.

THEY REHEARSE WHAT GOD HAD WROUGHT.

And all the multitude kept silence; and they hearkened unto Barnabas and Paul rehearsing what signs and wonders God had wrought among the Gentiles by them. Acts xv. 12.

And when they perceived the grace that was given unto me, James and Cephas and John, they who were reputed to be pillars, gave to me and Barnabas the right hands of fellowship, that we should go unto the Gentiles, and they unto the circumcision; only *they would* that we should remember the poor; which very thing I was also zealous to do. *Gal.* ii. 9-10.

WEAKNESS OF BARNABAS.

Then it seemed good to the apostles and the elders, with the whole church, to choose men out of their company, and send them to Antioch with Paul and Barnabas; *namely*, Judas called Barsabbas, and Silas, chief men among the brethren: and they wrote *thus* by them, The apostles and the elder brethren unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia, greeting: Forasmuch as we have heard that certain which went out from us have troubled you with words, subverting your souls; to whom we gave no commandment; it seemed good unto us, having come to one accord, to choose out men and send them unto you with our beloved Acts xiv. 22-26.

Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ.

But when Cephas came to Antioch, I resisted him to the face, because he stood condemned. For before that certain came from James, he did eat with the Gentiles: but when they came, he drew back and separated himself, fearing them that were of the circumcision. And the rest of the Jews dissembled likewise with him; insomuch that even Barnabas was carried away with their dissimulation. *Gal.* ii. 11-13.

WORK TOGETHER AT ANTIOCH.

But Paul and Barnabas tarried in Antioch, teaching and preaching the word of the Lord, with many others also. Acts xv. 35.

CONTENTION ABOUT MARK.

And after some days Paul said unto Barnabas, Let us return now and visit the brethren in every city wherein we proclaimed the word of the Lord, *and see* how they fare. And Barnabas was minded to take with them John also, who was called Mark. But Paul thought not good to take with them him who withdrew from them from Pamphylia, and went not with them to the work. And there arose a sharp contention, so that they parted asunder one from the other, and Barnabas took Mark with him, and sailed away unto Cyprus. Acts xv. 36-39.

MARK RESTORED.

Aristarchus my fellow-prisoner saluteth you, and Mark, the cousin of Barnabas (touching *Col.* iv. 10-

whom ye received commandments; if he come unto you, receive him), and Jesus, which is called Justus, who are of the circumcision: these only *are my* fellow-workers unto the kingdom of God, men that have been a comfort unto me.

Epaphras, my fellow-prisoner in Christ Jesus, saluteth thee; *and so do* Mark, Aristarchus, Demas, Luke, my fellow-workers. *Philem.* i. 23-24.

Take Mark, and bring him with thee: for he is useful to me for ministering. 2 *Tim.* iv. 11.

BARNABAS PRAISED.

Or I only and Barnabas, have we not a right to forbear working? 1 *Cor.* ix. 6.

APPENDIX F.

PAUL AND TIMOTHY.

And he came also to Derbe and to Lystra: and behold, a certain disciple was there, named Timothy, the son of a Jewess which believed; but his father was a Greek. The same was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him; and he took and circumcised him because of the Jews that were in those parts: for they all knew that his father was a Greek. Acts xvi. 1-3

This charge I commit unto thee, my child Timothy. 1 *Tim.* i. 18.

I thank God, whom I serve from my forefathers in a pure conscience, how unceasing is my remembrance of thee in my supplications, night and day longing to see thee, remembering 2 *Tim.* i. 3-7.

thy tears, that I may be filled with joy; having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am persuaded, in thee also. For the which cause I put thee in remembrance that thou stir up the gift of God, which is in thee through the laying on of my hands.

And that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. 2 *Tim.* iii. 15.

THEY SEND EPISTLES TO THE CHURCHES.

Paul, and Silvanus, and Timothy, unto the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace. 1 *Thes.* i. 1.

Paul, an apostle of Christ Jesus through the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in the whole of Achaia. 2 *Cor.* i. 1.

Paul, an apostle of Christ Jesus through the will of God, and Timothy our brother, to the saints and faithful brethren in Christ *which are* at Colossæ: Grace to you and peace from God our Father. *Col.* i. 1-2.

Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus which are at Philippi. *Phil.* i. 1.

TIMOTHY WITH PAUL ON HIS SECOND MISSIONARY TOUR.

But when the Jews of Thessalonica had knowledge that the word of God was proclaimed of Paul at Berœa also, they came thither likewise, stirring up and troubling the multitudes. And then immediately the brethren sent forth Paul to go as far as to the sea: and Silas and Timothy abode there still. But they that conducted Paul brought him as far as Athens: and receiving a commandment unto Silas and Timothy that they should come to him with all speed, they departed. Acts xvii. 13-15.

But when Silas and Timothy came down from Macedonia, Paul was constrained by the word, testifying to the Jews that Jesus was the Christ. Acts xviii. 5.

But thou didst follow my teaching, conduct, purpose, faith, longsuffering, love, patience, persecutions, sufferings; what things befell me at Antioch, at Iconium, at Lystra; what persecutions I endured: and out of them all the Lord delivered me. 2 *Tim.* iii. 10-11.

Wherefore when we could no longer forbear, we thought it good to be left behind at Athens alone; and sent Timothy, our brother and God's minister in the gospel of Christ, to establish you, and to comfort *you* concerning your faith. 1 *Thess.* iii. 1-2.

For this cause have I sent unto you Timothy, who is my beloved and faithful child in the Lord, who shall put you in remembrance of my ways which be in Christ, even as I teach everywhere in every church. 1 *Cor.* iv. 17.

Now if Timothy come, see that he be with you without fear; for he worketh the work of the 1 *Cor.* xvi. 10-11.

Lord, as I also do: let no man therefore despise him. But set him forward on his journey in peace, that he may come unto me: for I expect him with the brethren.

For the Son of God, Jesus Christ, who was preached among you by us, *even* by me and Silvanus and Timothy, was not yea and nay, but in him is yea. 2 *Cor.* i. 19.

COMPANIONS ON THE THIRD MISSIONARY TOUR.

Now after these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. And having sent into Macedonia two of them that ministered unto him, Timothy and Erastus, he himself stayed in Asia for a while. Acts xix. 21-22.

And there accompanied him as far as Asia Sopater of Berœa, *the son* of Pyrrhus; and of the Thessalonians, Aristarchus and Secundus: and Gaius of Derbe, and Timothy. Acts xx. 5.

Timothy my fellow-worker saluteth you. *Rom.* xvi. 21.

TIMOTHY WITH PAUL AT ROME.

But I hope in the Lord Jesus to send Timothy shortly unto you, that I also may be of good comfort, when I know your state. For I have no man like-minded, who will care truly for your state. For they all seek their own, not the things of Jesus Christ. But ye know the proof of him, that, as a child *serveth* a father, *so* he served with me in furtherance of the gospel. *Phil.* ii. 19-22

PAUL WRITES TWO EPISTLES TO TIMOTHY.

Paul, an apostle of Christ Jesus according to the commandment of God our Saviour, and Christ Jesus our hope; unto Timothy, my true child in faith: Grace, mercy, peace, from God the Father and Christ Jesus our Lord. 1 *Tim.* i. 1-2.

Paul, an apostle of Christ Jesus by the will of God, according to the promise of the life which is in Christ Jesus, to Timothy, my beloved child: Grace, mercy, peace, from God the Father and Christ Jesus our Lord. 2 *Tim.* i. 1-2.

Do thy diligence to come shortly unto me. 2 *Tim.* iii. 9.

Know ye that our brother Timothy hath been set at liberty; with whom, if he come shortly, I will see you. *Heb.* xiii. 23.

APPENDIX G.

PAUL AND LUKE.[1]

Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us, even as they delivered them unto us, which from the beginning were eyewitnesses and ministers of the word, it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus; *Luke*, i. 1-4.

[1] The first mention of Luke as Paul's companion is found in Acts xvi. 9.

The "we" continues through chapter xvi., and is found again from chapter xx. 5 to xxi. 18, and from chapter xxvii. to the end of the book. Luke probably remained at Philippi during the first interval, and was also with Paul in his imprisonment at Cæsarea.

that thou mightest know the certainty concerning the things wherein thou wast instructed.

The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach, until the day in which he was received up, after that he had given commandment through the Holy Ghost unto the apostles whom he had chosen: to whom he also shewed himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God: and, being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, *said he*, ye heard from me: for John indeed baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. Acts i. 1-5.

LUKE WITH PAUL AT TROAS.

And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us for to preach the gospel unto them. Acts xvi. 10-12.

Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis; and from thence to Philippi, which is a city of Macedonia, the first of the district, a *Roman* colony: and we were in this city tarrying certain days.

SENT ON A MISSION.

And we have sent together with him the brother whose praise in the gospel *is spread* through all the churches; and not only so, but 2 *Cor.* viii. 18-19.

who was also appointed by the churches to travel with us in *the matter of* this grace, which is ministered by us to the glory of the Lord, and *to shew* our readiness.

ACCOMPANIES PAUL FROM PHILIPPI.

And there accompanied him as far as Asia Sopater of Berœa, *the son* of Pyrrhus; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and of Asia, Tychicus and Trophimus. But these had gone before, and were waiting for us at Troas. And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we tarried seven days. Acts xx. 4-6.

WITH PAUL AT JERUSALEM.

And when we were come to Jerusalem, the brethren received us gladly. And the day following Paul went in with us unto James; and all the elders were present. Acts xxi. 17-18.

SAILS WITH PAUL FOR ROME.

And when it was determined that we should sail for Italy, they delivered Paul and certain other prisoners to a centurion named Julius, of the Augustan band. And embarking in a ship of Adramytium, which was about to sail unto the places on the coast of Asia, we put to sea, Aristarchus, a Macedonian of Thessalonica, being with us. Acts xxvii. 1-2.

WITH PAUL AT ROME.

And when we entered into Rome, Paul was suffered to abide by himself with the soldier that guarded him. Acts xxviii. 16.

Epaphras, my fellow-prisoner in Christ Jesus, saluteth thee; *and so do* Mark, Aristarchus, Demas, Luke, my fellow-workers. *Philem.* i. 23-24.

Luke, the beloved physician, and Demas salute you. *Col.* iv. 14.

WITH PAUL TO THE END.

Only Luke is with me. 2 *Tim.* iv. 11.

PARALLEL PASSAGES.

And in that same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. *Luke,* x. 7.

For the scripture saith, Thou shalt not muzzle the ox when he treadeth out the corn. And, The labourer is worthy of his hire. 1 *Tim.* v. 22.

APPENDIX H.

PAUL AND TITUS.

And after the uproar was ceased, Paul having sent for the disciples and exhorted them, took leave of them, and departed for to go into Macedonia. Acts xx. 1.

Now when I came to Troas for the gospel of Christ, and when a door was opened unto me in the Lord, I had no relief for my spirit, because I found not Titus my brother: but taking my leave of them, I went forth into Macedonia. 2 *Cor.* ii. 12-13

Nevertheless he that comforteth the lowly, *even* God, comforted us by the coming of Titus; and not by his coming only, but also by the comfort wherewith he was comforted in you, while he told 2 *Cor.* vii. 6-7

us your longing, your mourning, your zeal for me; so that I rejoiced yet more.

Therefore we have been comforted: and in our comfort we joyed the more exceedingly for the joy of Titus, because his spirit hath been refreshed by you all. For if in any thing I have gloried to him on your behalf, I was not put to shame; but as we spake all things to you in truth, so our glorying also, which I made before Titus, was found to be truth. And his inward affection is more abundantly toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him. 2 *Cor.* vii. 13-15.

Insomuch that we exhorted Titus, that as he had made a beginning before, so he would also complete in you this grace also. 2 *Cor.* viii. 6.

But thanks be to God, which putteth the same earnest care for you into the heart of Titus. For indeed he accepted our exhortation; but being himself very earnest, he went forth unto you of his own accord. And we have sent together with him the brother whose praise in the gospel *is spread* through all the churches; and not only so, but who was also appointed by the churches to travel with us in *the matter of* this grace, which is ministered by us to the glory of the Lord, and *to shew* our readiness. 2 *Cor.* viii. 16-19.

Whether *any inquire* about Titus, *he is* my partner and *my* fellow-worker to you-ward: or our brethren, *they are* the messengers of the churches, *they are* the glory of Christ. 2 *Cor.* viii. 23

Then after the space of fourteen years I went up again to Jerusalem with Barnabas, taking Titus *Gal.* ii. 1-3.

also with me. And I went up by revelation; and I laid before them the gospel which I preach among the Gentiles, but privately before them who were of repute, lest by any means I should be running, or had run, in vain. But not even Titus who was with me, being a Greek, was compelled to be circumcised.

Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the knowledge of the truth which is according to godliness, in hope of eternal life, which God, who cannot lie, promised before times eternal; but in his own seasons manifested his word in the message, wherewith I was intrusted according to the commandment of God our Saviour; to Titus, my true child after a common faith: Grace and peace from God the Father and Christ Jesus our Saviour. *Titus*, i. 1-4.

For this cause left I thee in Crete, that thou shouldest set in order the things that were wanting, and appoint elders in every city, as I gave thee charge. *Titus*, i. 5.

When I shall send Artemas unto thee, or Tychicus, give diligence to come unto me to Nicopolis: for there I have determined to winter. *Titus*, iii. 12.

Do thy diligence to come shortly unto me: for Demas forsook me, having loved this present world, and went to Thessalonica; Crescens to Galatia, Titus to Dalmatia. Only Luke is with me. 2 *Tim.* iv. 9-10.

APPENDIX I.

PAUL'S INFIRMITY IN THE FLESH.[1]

And as he journeyed, it came to pass that he drew nigh unto Damascus: and suddenly there shone round about him a light out of heaven: and he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And he *said*, I am Jesus whom thou persecutest: but rise, and enter into the city, and it shall be told thee what thou must do. And the men that journeyed with him stood speechless, hearing the voice, but beholding no man. And Saul arose from the earth; and when his eyes were opened, he saw nothing; and they led him by the hand, and brought him into Damascus. And he was three days without sight, and did neither eat nor drink. Acts ix. 3-9.

And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the mystery of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God. 1 *Cor.* ii. 1-5.

[1] This was probably caused by ophthalmia brought on at the time of his conversion. Farrar, i., 652, ii., 658. Lewin, i., 186.

Always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested in our body. *2 Cor.* iv. 10.

For, his letters, they say, are weighty and strong; but his bodily presence is weak, and his speech of no account. *2 Cor.* x. 10.

And by reason of the exceeding greatness of the revelations — wherefore, that I should not be exalted overmuch, there was given to me a thorn in the flesh, a messenger of Satan to buffet me, that I should not be exalted overmuch. Concerning this thing I besought the Lord thrice, that it might depart from me. And he hath said unto me, My grace is sufficient for thee: for *my* power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the strength of Christ may rest upon me. Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong. *2 Cor.* xii. 7-10

Ye did me no wrong: but ye know that because of an infirmity of the flesh I preached the gospel unto you the first time: and that which was a temptation to you in my flesh ye despised not, nor rejected; but ye received me as an angel of God, *even* as Christ Jesus. Where then is that gratulation of yourselves? for I bear you witness, that, if possible, ye would have plucked out your eyes and given them to me. *Gal.* iv. 13-1

See with how large letters I have written unto you with mine own hand. *Gal.* vi. 11.

From henceforth let no man trouble me: for I bear branded on my body the marks of Jesus. *Gal.* vi. 17.

Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for his body's sake, which is the church. *Col.* i. 24.

And they that stood by said, Revilest thou God's high priest? And Paul said, I wist not, brethren, that he was high priest. Acts xxiii. 4-5.

The salutation of me Paul with mine own hand, which is the token in every epistle: so I write. 2 *Thess.* iii. 17.

The salutation of me Paul with mine own hand. 1 *Cor.* xvi. 21.

APPENDIX J.

PAUL'S SUFFERINGS FOR CHRIST.

But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel: for I will shew him how many things he must suffer for my name's sake. Acts ix. 15-16.

And when many days were fulfilled, the Jews took counsel together to kill him: but their plot became known to Saul. And they watched the gates also day and night that they might kill him: but his disciples took him by night, and let him down through the wall, lowering him in a basket. Acts ix. 23-25.

But there came Jews thither from Antioch and Iconium: and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, supposing that he was dead. Acts xiv. 19.

And the multitude rose up together against them: and the magistrates rent their garments off them, and commanded to beat them with Acts xvi. 22-24.

rods. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: who, having received such a charge, cast them into the inner prison, and made their feet fast in the stocks.

And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost testifieth unto me in every city, saying that bonds and afflictions abide me. But I hold not my life of any account, as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God. Acts xx. 22-24.

For, I think, God hath set forth us the apostles last of all, as men doomed to death: for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye have glory, but we have dishonour. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace; and we toil, working with our own hands: being reviled, we bless; being persecuted, we endure; being defamed, we intreat: we are made as the filth of the world, the offscouring of all things, even until now. 1 *Cor.* iv. 9-13

I protest by that glorying in you, brethren, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I fought with beasts at Ephesus, what doth it profit me? If the dead are not raised, let us eat and drink, for to-morrow we die. 1 *Cor.* xv. 31-32.

We are pressed on every side, yet not straitened; perplexed, yet not unto despair; pursued, yet not forsaken; smitten down, yet not destroyed; always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested in our body. For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh. So then death worketh in us, but life in you. *2 Cor.* iv. 8-12.

But in every thing commending ourselves, as ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; in pureness, in knowledge, in longsuffering, in kindness, in the Holy Ghost, in love unfeigned, in the word of truth, in the power of God; by the armour of righteousness on the right hand and on the left, by glory and dishonour, by evil report and good report; as deceivers, and *yet* true; as unknown, and *yet* well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things. *2 Cor.* vi. 4-10.

Are they ministers of Christ? (I speak as one beside himself) I more; in labours more abundantly, in prisons more abundantly, in stripes above measure, in deaths oft. Of the Jews five times received I forty *stripes* save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; *in* journeyings often, *in* perils *2 Cor.* xi. 23-33.

of rivers, *in* perils of robbers, *in* perils from *my* countrymen, *in* perils from the Gentiles, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren; *in* labour and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, there is that which presseth upon me daily, anxiety for all the churches. Who is weak, and I am not weak? who is made to stumble, and I burn not? If I must needs glory, I will glory of the things that concern my weakness. The God and Father of the Lord Jesus, he who is blessed for evermore, knoweth that I lie not. In Damascus the governor under Aretas the king guarded the city of the Damascenes, in order to take me: and through a window was I let down in a basket by the wall, and escaped his hands.

Concerning this thing I besought the Lord thrice, that it might depart from me. And he hath said unto me, My grace is sufficient for thee: for *my* power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the strength of Christ may rest upon me. Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong. 2 *Cor.* xii. 8-10

Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Even as it is written, *Rom.* viii. 35-36.

For thy sake we are killed all the day long;
We were accounted as sheep for the slaughter.

But thou didst follow my teaching, conduct, purpose, faith, longsuffering, love, patience, persecutions, sufferings; what things befell me at Antioch, at Iconium, at Lystra; what persecutions I endured: and out of them all the Lord delivered me. 2 *Tim.* iii. 10-11.

For I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day: and not only to me, but also to all them that have loved his appearing. 2 *Tim.* iv. 6-8.

APPENDIX K.

PAUL'S PERSONAL FAITH.

For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not found vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. 1 *Cor.* xv. 9-10.

For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens. For verily in this we groan, long- 2 *Cor.* v. 1-10

ing to be clothed upon with our habitation which is from heaven: if so be that being clothed we shall not be found naked. For indeed we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed up of life. Now he that wrought us for this very thing is God, who gave unto us the earnest of the Spirit. Being therefore always of good courage, and knowing that, whilst we are at home in the body, we are absent from the Lord (for we walk by faith, not by sight); we are of good courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord. Wherefore also we make it our aim, whether at home or absent, to be well-pleasing unto him.

For I through the law died unto the law, that I might live unto God. I have been crucified with Christ; yet I live; *and yet* no longer I, but Christ liveth in me: and that *life* which I now live in the flesh I live in faith, *the faith* which is in the Son of God, who loved me, and gave himself up for me. *Gal.* ii. 19-2

But far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world. *Gal.* vi. 14.

The Spirit himself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him* that we may be also glorified with *him*. *Rom.* viii. 16-19.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward. For the earnest expectation of the creation waiteth for the revealing of the sons of God.

And we know that to them that love God all things work together for good, *even* to them that are called according to *his* purpose. *Rom.* viii. 28.

If God *is* for us, who *is* against us? He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth; who is he that shall condemn? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Even as it is written, *Rom.* viii. 31-39.

For thy sake we are killed all the day long;
We were accounted as sheep for the slaughter.

Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

For I know that this shall turn to my salvation, *Phil.* i. 19-24.

through your supplication and the supply of the Spirit of Jesus Christ, according to my earnest expectation and hope, that in nothing shall I be put to shame, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether by life, or by death. For to me to live is Christ, and to die is gain. But if to live in the flesh, — *if* this is the fruit of my work, then what I shall choose I wot not. But I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better: yet to abide in the flesh is more needful for your sake.

Phil. iii. 7-14

Howbeit what things were gain to me, these have I counted loss for Christ. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but dung, that I may gain Christ, and be found in him, not having a righteousness of mine own, *even* that which is of the law, but that which is through faith in Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death; if by any means I may attain unto the resurrection from the dead. Not that I have already obtained, or am already made perfect: but I press on, if so be that I may apprehend that for which also I was apprehended by Christ Jesus. Brethren, I count not myself yet to have apprehended: but one thing *I do*, forgetting the things which are behind, and stretching forward

to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus.

Not that I speak in respect of want: for I have learned, in whatsoever state I am, therein to be content. I know how to be abased, and I know also how to abound: in every thing and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want. I can do all things in him that strengtheneth me. *Phil.* iv. 11-13.

Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief: howbeit for this cause I obtained mercy, that in me as chief might Jesus Christ shew forth all his longsuffering, for an ensample of them which should hereafter believe on him unto eternal life. 1 *Tim.* i. 15-16.

For the which cause I suffer also these things: yet I am not ashamed; for I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day. 2 *Tim.* i. 12.

For I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day: and not only to me, but also to all them that have loved his appearing. 2 *Tim.* iv. 6-8.

CHRONOLOGICAL TABLE.

Basis of Conybeare and Howson.[1]

A. D.

2(?). Paul's birth at Tarsus.

36(?). Paul's conversion.

37(?). At Damascus.

38(?). Flight from Damascus to Jerusalem, thence to Tarsus.

39–43. During these years Paul preaches in Syria and Cilicia, making Tarsus his headquarters, and probably undergoes most of the sufferings mentioned in 2 Cor. xi. 24–26.

44. He is brought from Tarsus to Antioch, Acts xi. 26, and stays there a year before the famine.

45. He visits Jerusalem with Barnabas to relieve the famine.

46–47. At Antioch.

48. His "First Missionary Journey" from Antioch to Cyprus, Antioch in Pisidia, Iconium, Lystra, Derbe, and back through the same places to

49. Antioch in Syria.

50. Paul and Barnabas attend the council in Jerusalem.

51. His "Second Missionary Journey" from Antioch to Cilicia, Lycaonia, Galatia,

52. Troas, Philippi, Thessalonica, Berœa, Athens, and Corinth. *Writes* 1 *Thessalonians.*

53. At Corinth. *Writes* 2 *Thessalonians.*

54. (Spring) He leaves Corinth and reaches
(Summer) Jerusalem at Pentecost, and thence goes to Antioch.
(Autumn) His "Third Missionary Journey." He goes to Ephesus.

[1] See Life and Epistles of St. Paul, Vol. II. Appendix II. Chronological Table. For a table of variant opinions, see Meyer's "Synopsis of Dates" in "Introduction to Acts," pp. 20, 21. The dates which may be considered as fixed are the Death of Herod Agrippa I., A. D. 44; the Expulsion of the Jews from Rome, A. D. 52; the Arrival of Festus as Procurator, A. D. 60, and the Neronian Persecution, A. D. 64.

The Roman Emperors of Paul's period were Tiberius, from Aug. 19th, A. D. 14 to March 16th, A. D. 37; Caligula to Jan. 24th, A. D. 41; Claudius to Oct. 15, A. D. 54, and Nero to June 9, A. D. 68.

A. D.

55–56. At Ephesus.

57. (Spring) *He writes* 1 *Corinthians,*
(Summer) leaves Ephesus for Macedonia,
(Autumn) where *he writes* 2 *Corinthians,* thence
(Winter) to Corinth, where *he writes Galatians.*

58. (Spring) *He writes Romans* and leaves Corinth, going by Philippi and Miletus
(Summer) to Jerusalem (Pentecost) where he is arrested and sent to Cæsarea.

59. At Cæsarea.

60. (Autumn) Sent to Rome by Festus (about August).
(Winter) Shipwrecked at Malta.

61. (Spring) Arrives at Rome.

62. At Rome.
(Spring) *Writes Philemon, Colossians, Ephesians.*
(Autumn) *Writes Philippians.*

63. (Spring) He is acquitted and goes to Macedonia (Phil. ii. 24) and Asia Minor (Philemon 22).

64(?). He goes to Spain.

65(?). In Spain.

66. (Summer) From Spain (?) to Asia Minor (1 Tim. i. 3).

67. (Summer) *Writes* 1 *Timothy* from Macedonia.
(Autumn) *Writes Titus* from Ephesus.
(Winter) At Nicopolis.

68. (Spring) In prison at Rome. *Writes* 2 *Timothy.*
(Summer) Executed. (May or June.)

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